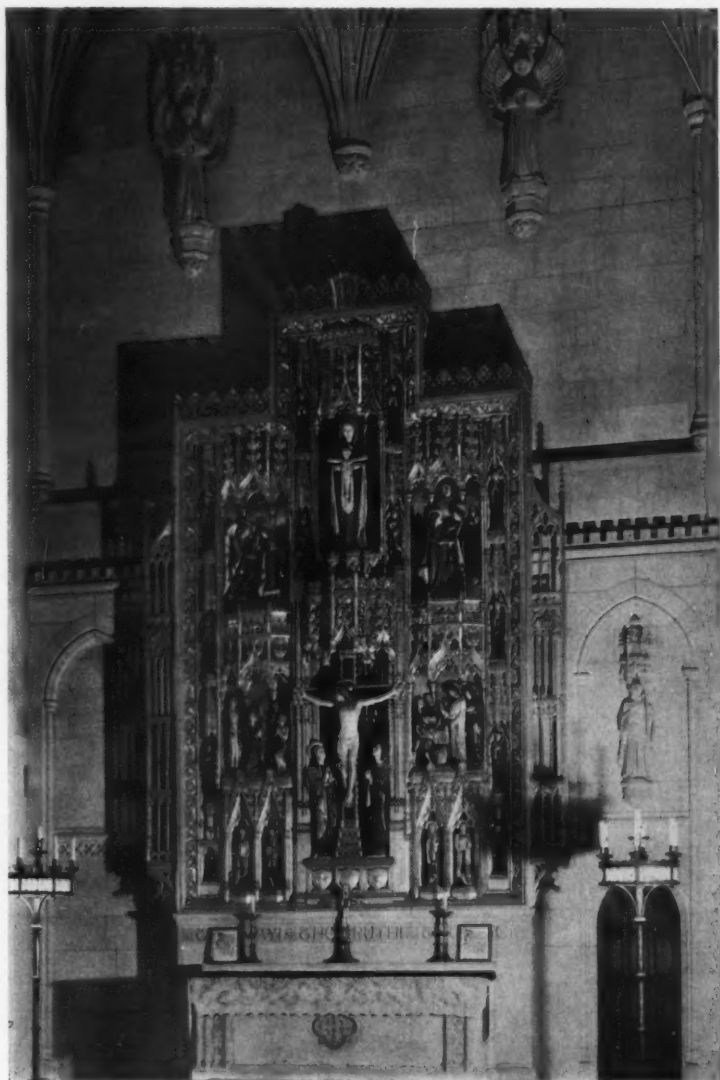


Cathedral Age

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Michaelmas
1943



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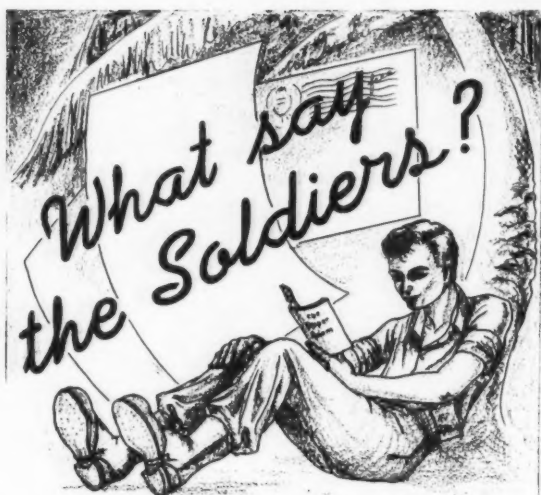
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Notes from the Editor's Desk

A COMPREHENSIVE APPRAISAL of the work and influence of The Right Reverend James Edward Freeman, Third Bishop of Washington, must wait for future Church historians. The Editors and the Editorial Board of THE CATHEDRAL AGE feel compelled, however, to set down at this time some record, though brief and fragmentary, of his life and leadership in the Protestant Episcopal Church, his tremendous influence on the life of the communities and Churches which he served, his great vision for Washington Cathedral and his nearly twenty years of indefatigable labor toward its erection.

His life had so many facets and was devoted to so many different fields of interest and influence that it would be extremely difficult for one person to write of them all. So it was decided to invite a number of persons who had known and worked with the Bishop to draw from their memories and write briefly of him.

This number of THE CATHEDRAL AGE was undertaken with deep humility by its new editors, who look with eager anticipation to the time when an adequate appreciation of Bishop Freeman will be written.

A limited number of copies of the section dedicated to the Bishop will be published and bound separately. In so far as we are able we shall be glad to fill requests for additional copies.

✦ ✦ ✦

WITH THIS ISSUE we take pleasure in adding the name of Miss Vera Mikol, well known magazine writer and editor, to the distinguished list of CATHEDRAL AGE contributors. She is ably qualified to write "Italy's Cathedrals Live," having been Assistant Managing Editor of the *Political Science Quarterly* at Columbia University, an assistant in France to help edit Social and Economic Studies of Post-War France, a post-Doctoral Social Science Research Council fellow in Central Europe 1930-31 and a resident in Italy 1931-36. Under the name of "Ernst Wiese" she has contributed articles to the *N. Y. Times Sunday Magazine*, *Travel*, *Life*, *Literary Digest*, and *Harper's Magazine*. She writes: "I spent a year in the little town of Beauvais, France, just after the First World War, and can honestly say I grew up in the Choir of its great Cathedral."

In her tour through Italy, Miss Mikol does not stop at St. Peter's in Rome. The vastness of the edifice, the unique place it has held for centuries as the seat of Catholicism, and its significant role in world affairs today merit a separate article.

✦ ✦ ✦

R. L. Gair, Melbourne, Australia, is also a newcomer to THE CATHEDRAL AGE with "Two Great Australian Cathedrals." He has had articles published in Australia on visits to Indian tribes in this country, their indigenous art and architecture. He writes that considerable aid was given him in the preparation of his article by Archdeacon S. M. Johnstone, M.A., F.R.H.S., author of "The Book on St. Andrew's Cathedral," and by Mr. W. H. Bagot, Cathedral Architect for St.

Michaelmas, 1943

Peter's in Adelaide. We hope to have future articles from Mr. Gair on the Cathedrals of Melbourne, Perth, Brisbane and Hobart.

+ + +

WE NEED BACK COPIES OF THE CATHEDRAL AGE. Requests for complete bound sets of the AGE have been so numerous the supply of the following issues is practically exhausted:

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If you have any or all of these copies and are willing to sell them for one dollar each, please mail them immediately.

+ + +

CORRECTION NOTE. In the last issue a picture was erroneously captioned "Rouen Cathedral." It should have been "Abbey Church of St. Ouen, in Rouen."

+ + +

MRS. F. W. GARRETT, a subscriber of many years, recently moved from Washington. She was unable to take her file of the AGE and sent some thirty copies to our office. Thank you, Mrs. Garrett.

+ + +

CHRISTMAS SHOPPING AND MAILING will be unusually difficult this year. Why not let us do your shopping for you? A year's subscription to THE CATHEDRAL AGE will be a welcome gift to your friends. As soon as you have filled out the gift card in this issue and written a check some of your shopping worries will be over!

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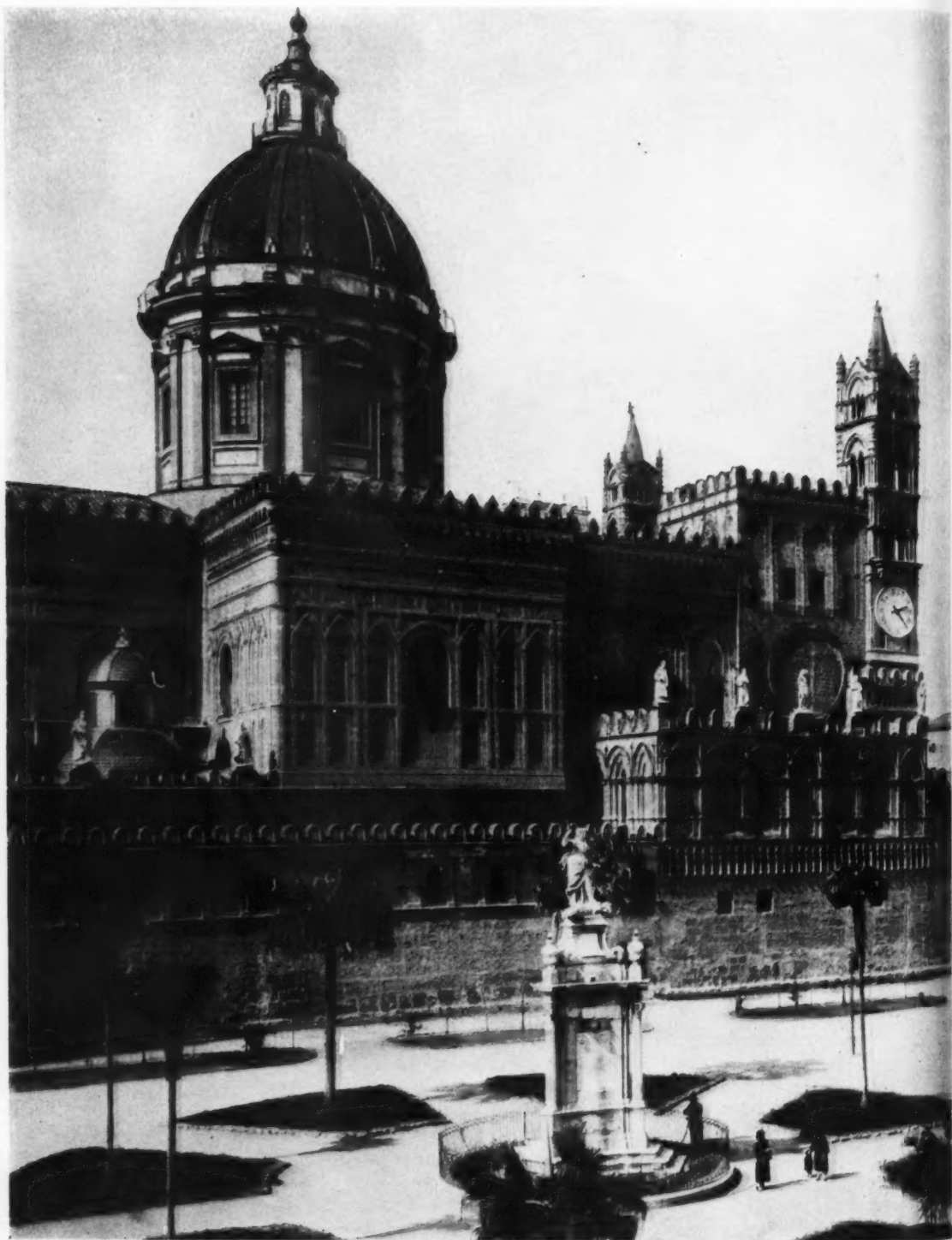
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Mr. Col. Thos. M. Spaulding
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When Miss Mikol wrote this article, American troops were racing past Palermo, up the northern coast of Sicily, and Milan's Cathedral had not been bombed. As we go to press, Allied troops have crossed the Straits of Messina and hold some forty miles of coast. Whatever the ravages of war, the cataclysmic changes in store for her people, Italy's age-old Cathedrals continue to live.

Italy's Cathedrals Live

By VERA MIKOL

ONCE again thousands of American young men and women have begun their studies in the history of civilization—but not in familiar classrooms overlooking a college quadrangle. Their new campus is overseas, known to their families only by a cryptic A.P.O. number. Instead of academic gowns or tweeds, these students wear uniforms from which they have just brushed away the stains of the salty Mediterranean and the dust of battle.

When the Allied forces entered Palermo on July 24 they found not only a vociferously welcoming populace, but also an eloquent "invitation to learning." From the heart of the once "Happy City" the chimes of the delicate Norman towers of Palermo's great Cathedral must have spoken to inquiring American minds as imperiously as campus bells. A quarter of a century ago the fortunes of war sent an earlier generation to school in the Gothic Cathedrals of France. Today their sons and daughters, enrolled in the same ranks, but in a different climate, will again find the Cathedrals their teachers.

Indeed, for a thousand years the Cathedrals of Europe have been specializing in that very modern type of pedagogy—visual education. Before books were printed, the sculpture and mosaics of Cathedrals taught the masses whatever they knew of the past. Religious services were usually held in Latin, unintelligible to all but a handful of initiates, but every inch of space in most of the Cathedrals was crowded with sermons in sculptured stone for

the unlettered majority. These sermons will be read and understood by our American youth, while the stories inherent in the Cathedrals themselves may lead to a better understanding of the infinite variety and effervescent individuality of the Italian people. Each great Cathedral has been a mirror for the conflicting social and economic interests which until the last century, kept Italy's patch-quilt of city-states at swords' points, and always provided fertile soil for wily dictators. The Cathedral was often the only sanctuary for the oppressed save death—the only protection against man's cruelty to man, whether the despot was that inhuman Lombard, Ezzolino da Romano of the Thirteenth century or his modern prototype, Mussolini da Romagna.

PALERMO CATHEDRAL REFLECTS ANCIENT CIVILIZATIONS

If our military strategists had actually planned a course in European civilization rather than a Continental invasion, they could not have selected a better starting-point than Palermo, where the cultures of the ancient oriental world met the new forces from the north and west. The result was a happy blending of Norman, Byzantine and Moorish beauty. It may delight our students in uniform when they hear that they may claim common Anglo-Saxon ancestry with the founder of the Palermo Cathedral, the English Archbishop Walter of the Mill, who built it from 1169 to 1185 as Chancellor for the Norman King William the Good.

But there is nothing Anglo-Saxon about the Cathedral. Its charm is cosmopolitan, reflecting the ancient Mediter-

The Cathedral Age

ranean civilizations brought to Sicily by the Phoenicians, Carthaginians, Romans, Greeks and Arabs before the victorious Normans moved in from far-away France. In 1071, when the Normans besieged the opulent Saracen city, five languages were spoken in that crescent-shaped Harbor of Babel—Arabic, Hebrew, Greek, Latin and the Sicilian dialect. The Normans made Arabic their official language and encouraged its use by the intelligentsia of their Court. No doubt the keen eyes of our airmen on leave will be able to trace the faint lines of Arabic inscriptions on the golden-colored columns of Archbishop Walter's Cathedral. The breath of the Moslems rises from its very foundations, built on the ruins of a Mosque.

Within the Cathedral, the Byzantine mosaic decorations sparkle with color and vitality—the same Arabic trait that stands out in the people of Palermo. Although German, French and Italian conquerors supplanted the Normans, the human product of the Palerman melting-pot is still more Arab than European. "I'm a Sicilian, not an Italian"—even in the days when the yoke of Mussolini weighed heaviest, I heard the men of Palermo and Trapani say this proudly.

MONREALE

On the heights overlooking the "concha d'oro," the golden shell of orange orchards and colorful villas, stands a second Cathedral, Monreale. Here, upon the ruins of an Arab emir's palace, the Norman kings in 1119 built their residence to which, in 1130, they added a chapel, the Capella Palatina, and in 1174-89 an exquisite Cathedral and a Benedictine Monastery. At Monreale our students in uniform will see mosaic pictures they can never forget. Only the sixth-century mosaics of the Mosque of St. Sophia rival these in brilliance of execution. Unlike the mural paintings of most European churches, that have been dimmed, cracked and peeled by the centuries, these Byzantine masterpieces of Monreale have retained their original freshness. With little blocks of colored marble and gold-leaf pressed between layers of glass, against a gold-leaf background, the nameless visual educators of the twelfth century have used every available wall to illustrate the scenes of the Old and New Testaments and the lives of the Apostles.

The world's greatest Picture Bible begins with Adam and Eve—a primeval pair so jaunty and modern in concept that they might have stepped from the cover-page of an American magazine. It is hard to convince one-

self that these scores of action-pictures were patiently put together nearly eight centuries ago by Mohammedan Arabs in the pay of a Christian King. Intolerance—at least in the realm of art and the intellect—was a vice unknown to the Norman rulers. They lived at Monreale like Oriental potentates but were shrewd Western strategists; they were devoted to the Popes, but kept harems like the Moslems; they surrounded themselves with learned Greeks, Arabs and Jews—the leading philosophers, astronomers and jurists of North Africa—yet they nurtured the Italian dialect of the Lombards to give the Renaissance its first literature.

CATHEDRAL OF ST. ANDREA AMALFI

But we must get to the Italian mainland with our victorious forces. At this writing I do not know what the actual ports of invasion will be, so that it may be just as well for me to follow the trade-route of the Normans of Sicily across the Tyrrhenian Sea to the then bustling harbor of Amalfi, twelve miles above Salerno. There, let us hope, the little Italian-Gothic Thirteenth Century Cathedral of St. Andrea, still intact, sits primly atop a flight of two score broad white marble steps, its back against the steep vine-covered hills, and its white and black marble façade staring northward at the Mediterranean, source of its sea-borne splendors. Of St. Andrea's treasured adornments, only the bronze doors that were brought from Constantinople before 1066 remain; of the tiny republic's former commercial might there remains only one great monument—the code of maritime law which all nations still observe.

For our American students, however, Amalfi's bells will chime a familiar name—Henry Wadsworth Longfellow. Here in 1868 the school-children's poet spent a night at the Capucine monastery overlooking the little city. It was his last trip abroad, and he was evidently too exhausted to make the tedious descent to the Cathedral. But from the flowered colonnades of the monastery he contemplated the ancient port and wrote:

*"Where the waves and mountains meet,
Where, amid her mulberry trees
Sits Amalfi in the heat,
Bathing ever her white feet
In the tideless summer seas. . . .*

*"Where are now the freighted barks
From the marts of East and West? . . .*

*"Deep the sunken city lies
Even cities have their graves."*

Although the Normans who gave Palermo its regal magnificence had also raised the Republic of Amalfi to the crest of its commercial glory in the ninth century, it was one of the Norman kings of Sicily, Roger, who in 1131 helped to send Amalfi to her grave, and the *coup de grâce* was delivered by jealous Pisa soon thereafter. Competition for the shipping profits of trade with the Orient was to ruin many other Italian city-states in the turbulent years that ushered in the Renaissance. Amalfitanos were to rejoice when, in turn, Genoa destroyed Pisa's maritime power and Florence captured Pisa's banking business along with her civic independence.

Truly, the quality of mercy was not overstrained by the great Italian states of Florence, Milan and Venice. Perhaps that is why their Cathedrals all seem to exalt material rather than spiritual achievements—in spite of the fact that each is memorable for its own peculiar and extraordinary artistic merits.

MAGNIFICENCE OF FLORENCE CATHEDRAL

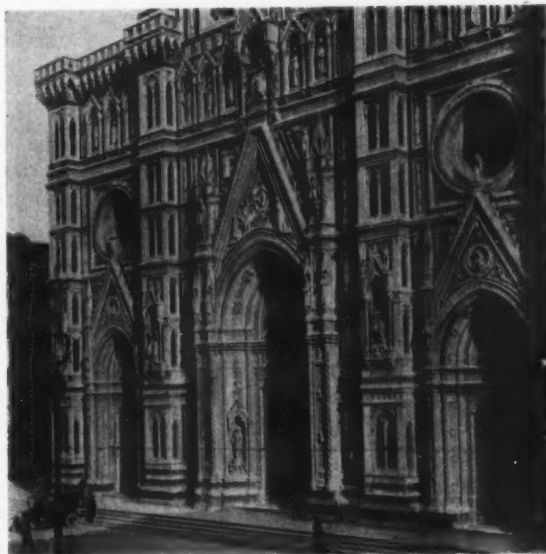
In 1294, when the municipal council of Florence decided to erect a Cathedral of "such magnificence that no industry or human power shall surpass it," the Florentines were already the leading bankers and wholesale merchants of the peninsula. The very location of Florence had quickened the flow of wealth to her coffers, for she stood at the crossroads that still connect Rome with Germany and carry goods inland from the equi-distant ports of the Mediterranean and the Adriatic. It was therefore fitting that the Gothic style of the Germans should have inspired the designer of the Cathedral of Santa Maria delle Fiore, Arnolfo da Lupo, who worked on the Duomo until his death in 1310. A quarter of a century later, the painter Giotto in his sixtieth year, trying his hand at architecture for the first time, produced the delicate bell-tower—the Campanile—

that looks so fragile beside the sombre vastness and solidarity of the Duomo. In 1418 the business-like Florentines held a competition for a design for the great dome. Of the fifteen models submitted, they selected that of Brunelleschi, who successfully performed an unheard-of feat—the construction of a dome without supports or scaffolding. Ghiberti, Brunelleschi's assistant, contributed the huge bronze doors covered with bas-reliefs of Old Testament stories, on which he had worked most of his life, from 1403 to 1452. He also designed, with Donatello, the stained glass windows which were executed in Germany. These windows, unfortunately, are lost in the Cathedral's gigantic proportions—they are too narrow, up too high, and let in so little daylight that most visitors do not know they exist.

The exterior of the Duomo is bright—almost gaudy—with white marble panels outlined in green stone, so that the heavy darkness of the interior always comes as a shock. The first time I groped my way towards the distant glimmer of candles at the Choir, I could not help thinking of dark alleys and sudden death. Just then I stumbled upon an eager group of tourists to whom a guide was announcing in the doleful monotone peculiar to his species:

"And here, ladies and gentlemen, the murder was committed. As he attended High Mass on April 26, 1478, Giuliano de' Medici and his brother Lorenzo were attacked by their political rivals, the Pazzi, in a plot instigated by the Archbishop of Pisa. Giuliano was killed, and his murderers, including the Archbishop, were hanged immediately from a window in the Palazzo Vecchio, just down the street."

Really it is hard to think of anything cheerful within the Duomo, which must have been the perfect setting for the inspired prophecies and exhortations of Savonarola. "The mere sound of Savonarola's voice," relates a contemporary, "startling the stillness of the Duomo, thronged through all its space with people, was like a clap of doom: a cold

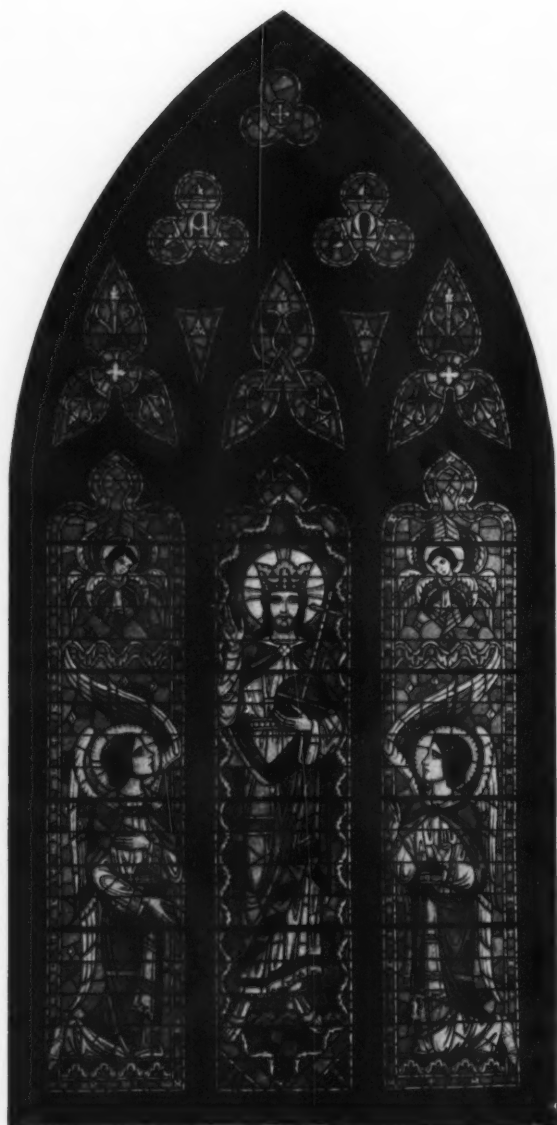


The figure sculpture of Florence is of especial beauty

(Continued on page 37)

The New Apse Windows

BY WILBUR HERBERT BURNHAM AND JOSEPH G. REYNOLDS, JR.



Christ in Majesty

THE three central Apse windows in the Choir of Washington Cathedral were unveiled and dedicated on Thursday, July 8, at 4 p.m. with the Right Reverend Noble C. Powell, Bishop Coadjutor of Maryland, officiating.

The windows are in memory of Josephine Wheelwright Rust, Harry Lee Rust and Gwynn Wheelwright Rust. The special service was impressive and beautiful. It was a dramatic moment when the veiling curtains were withdrawn and a flood of glorious color was revealed. The Bishop in the prayer which followed said in part "O Almighty Father, Lord of Heaven and earth, the entrance of whose word giveth light: Vouchsafe, we beseech thee, to accept these windows at our hands for the adornment of thy house and the praise of thy Holy Name."

Many years ago, while in Europe, Mr. James Sheldon of the Building Committee, caught the spirit of mediæval stained glass, particularly at Leon Cathedral. He has since labored constantly to influence American artists and craftsmen, not to copy the glass of Leon, but to recreate in modern terms the same harmony of precious translucent color with the primaries, red, blue, and yellow predominating. Color makes Leon Cathedral one of the wonders of the world. The Apse windows are reminiscent of the splendors for which Leon Cathedral, in Spain, and Le Mans and Chartres in France, are famous.

These new windows in Washington Cathedral illustrate how modern glass has developed, from the sentimental, insipid picture-windows of the 19th century, to a living Christian art. Mr. Philip Hubert Frohman, one of the Cathedral architects, paid high tribute after the dedication by declaring that the new Apse windows were the most beautiful modern windows he had ever seen, that he believed them to be among the few modern windows that compare favorably with the finest stained glass of the Middle Ages.

The late Bishop Freeman was fully aware of the importance of stained glass as an integral part of the Ca-

thedral and he was particularly interested in the Apse windows. The Bishop, the Building Committee and the Fine Arts Committee gave authority for their construction almost two years ago.

After careful study of the work of the foremost artists in this country, two Boston studios were selected to collaborate in their designing and making, that of Joseph G. Reynolds, Jr., and his associates working under the name of Messrs. Reynolds, Francis & Rohnstock, and the studio of Mr. Wilbur Herbert Burnham. Both have individually designed and made windows for well known cathedrals, churches and college chapels including the Cathedral of St. John the Divine, and the Riverside Church, New York City; Princeton University Chapel; and the East Liberty Presbyterian Church, Pittsburgh. They are represented abroad by windows in France in the American Memorial Cemetery Chapel, Belleau Wood; the Church at Belleau and windows in the American Church in Paris on the quai d'Orsay. Both have previously made important windows for Washington Cathedral.

Co-operation

The awarding of a single commission to two studios is unique but there is nothing revolutionary in such an arrangement. Stained glass is of necessity a co-operative art and craft and in actual practice no one artist who has the responsibility of creating a large window ever carries through all the processes alone. The designer and directing head co-operates with sympathetic and highly skilled artists and craftsmen. They pool their talents, each doing the part for which he is trained and best fitted.

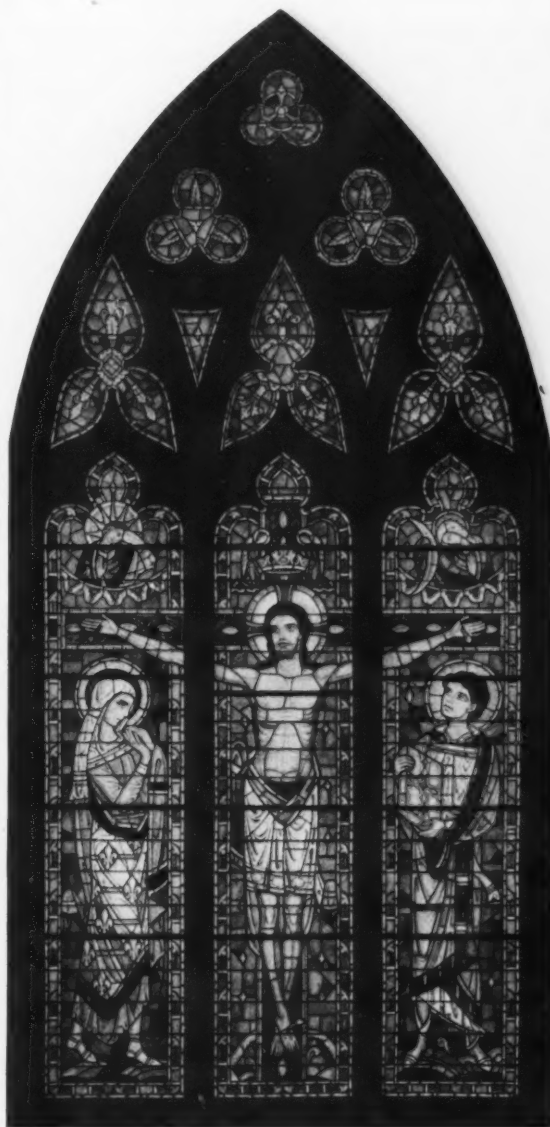
So in these Apse windows, Burnham and Reynolds as the respective heads of the two studios, worked together in complete harmony. They divided the task equally. The "Crucifixion" window was by Reynolds' studio, the "Resurrection" window was Burnham's responsibility, and the central window, "Christ in Majesty," was divided between the two. Each step, the designing, drawing and execution of the work was carried forward as in one large studio to achieve the final result—harmony.

Problems Solved

The problems confronting the artists were many and varied. Because of their position the Apse windows are the most important in the Cathedral. Situated above the High Altar and Reredos they can be seen from a comparatively short distance, they are prominent from the Transepts and when the great Nave is completed they will be equally visible from the western facade, approxi-

mately one-tenth of a mile. For such great height and distance, proper scale of design and figure is of paramount importance if the windows are to function adequately at all times of day and under varying lighting conditions. Many preliminary sketches were made, followed by study and conferences, before the scale was established and agreed upon.

(Continued on page 38)



The Crucifixion

Two Great Australian Cathedrals

By R. L. GAIR, F.R.G.S.

"Before I begin to preach to you this morning, may I, as an Australian, say how much we have thanked God and you for the way your nation has been able to help guard our shores.

"In a day when our Motherland was so caught up and all her powers engaged against the European foe, it was indeed wonderful that you were willing and able to stand beside us and make possible not only the defense of Australia, but the turning back of our common foe."—

Excerpt from sermon preached at Washington Cathedral, July 18, by the Right Reverend John S. Moyes, Bishop of Armidale, New South Wales, Australia.

St. Andrew's in Sydney Australia's Oldest Cathedral

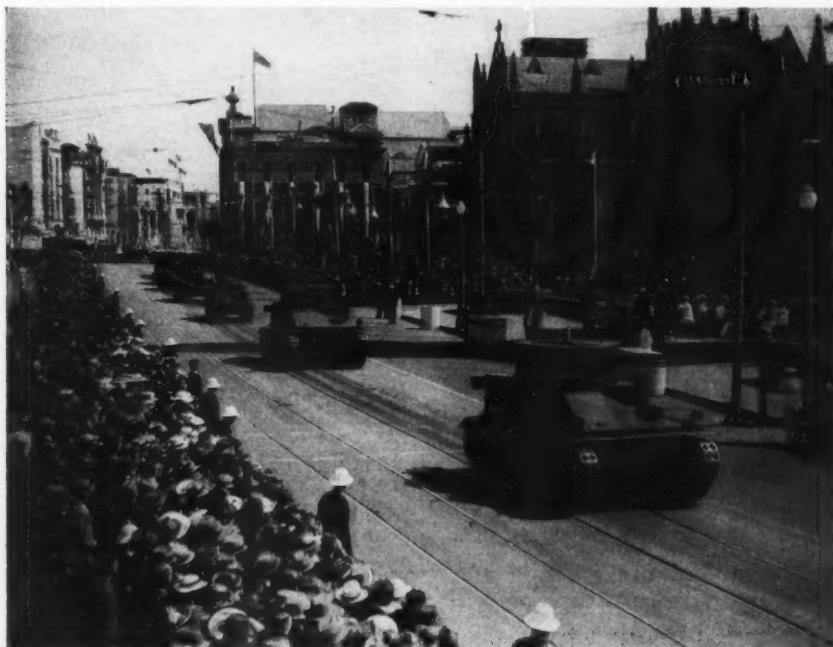
THE year 1937 was the Centenary of the laying of the foundation stone of Sydney's beautiful Cathedral centrally situated in the heart of the city. Its early history makes interesting reading.

The building of the Cathedral was first proposed by Governor Macquarie and a foundation stone laid in

1809, but the actual building was deferred. The Colony was young and it was not until 1825 that New South Wales was erected into an Archdeaconry to be included in the Diocese of Calcutta, India, an event which today is very difficult to realize.

In 1836 Archdeacon Broughton, D.D., of New South Wales was consecrated in the Chapel of Lambeth Palace, London, as the first Bishop of Australia and a new era in the history of the Cathedral began.

The position of the Cathedral was slightly altered



The new and the old. Lord Gowrie, Governor General, reviewing armored tanks as they pass before Sydney's Cathedral.

and in 1837 the foundation stone was relaid by the Governor of the Colony, H. E. Sir Richard Bourke. In the early days the building progressed very slowly and it was not until 1868 that the Cathedral was consecrated and opened for public worship. The pinnacles and central tower were completed in 1873. It was in the following year that the western towers were completed and the first ordination held on St. James' Day. So it may be said that the Cathedral was completed in 1874.

STYLE OF ARCHITECTURE

The style of architecture adopted for the Cathedral was the Perpendicular, or the last stage of true Gothic, which was at its best in England about the year 1500. The whole building is of Sydney sandstone.

There is a continuous Chancel, Choir, and Nave totaling 157 feet divided into nine bays by the Clerestory Arcade which is formed by large clustered columns. These columns are much larger than would now be considered necessary.

The full width of the building inside is sixty-one feet. The height to the roof ridges is sixty-six feet. The roof is open, carried on hammer-beam principals. The spandrels are filled with tracery and the whole is decorated with bright colors.

The fittings of the Choir, including Vestries, Throne Pulpit and Lectern, are of American oak, carved in the style of the architectural date of the building. The remaining portion is seated in plain kauri.

The Central Tower was not included in any of the early ideas, and because the different lengths of the sides were not slightly, it was deemed advisable to keep this feature in the background.

As the original plan of the building was much too small for its purposes, proposals were made in 1886 to reverse the orientation and make certain extensions and alterations. For various reasons these proposals were not put into effect at that time. In recent years, and owing to the delay in reaching finality as to the design of the proposed new Cathedral to seat 3,000, the matter was reviewed and the reorientation has now taken place.

The Chancel is immediately under the western towers. The seating accommodation has been increased by the construction of external vestries on the north side and by a gallery to seat 250 in the east end of the Nave. Since these alterations were made, it is now possible on special occasions to accommodate about 2,300 persons with a normal seating capacity of about 1,800.

The Deanery, now known as the Church House, was completed in 1872. In 1886 a Synod Hall was built and

was first used for the Diocesan Synod in 1887, the year of Queen Victoria's Jubilee. The Perpendicular style of architecture was chosen to harmonize with the Cathedral. A Cloister connects the Synod Hall and the southwestern tower of the Cathedral.

St. Andrew's holds a unique place in Sydney and the lives of its people.

ARCHBISHOP MOWLL

Dr. H. W. K. Mowll, Archbishop of Sydney, was born at Dover and educated at the King's School, Canterbury. He was confirmed in the Cathedral by Archbishop Randall Davidson of Canterbury, who subsequently ordained him to the Priesthood there and in 1922 consecrated him as Bishop.

As a Bishop in China for a number of years, Dr. Mowll saw the Chinese Church make rapid progress and assume greater responsibility for self-government, self-support and propagation. In 1934 he was elected Archbishop of Sydney to succeed Archbishop Wright. He and Mrs. Mowll are outstanding leaders of Church and patriotic work in Australia.



St. Peter's Cathedral, Adelaide

Adelaide, named after Queen Adelaide (consort of King William IV), is the Capital of the State of South Australia. Founded in the year 1836, the city is laid out in the form of a rectangle and is encircled by nearly 2,000 acres of beautiful gardens and parklands. There are many fine public and commercial buildings. The central and main thoroughfare is King William Street. From a prominent site adjoining the well laid out Municipal Gardens and overlooking the Torrens River stands the Cathedral Church of St. Peter, of which not only the members of the Church of England, but all citizens of Adelaide are justly proud.

It is impossible for anyone to visit Adelaide without seeing this beautiful Cathedral with its Gothic spires pointing heavenwards, a constant and silent witness to the Glory of God. The Cathedral almost faces down

The Cathedral Age

the center of King William Street, which in addition to being the main thoroughfare is also the most important entrance to the city, flanked on either side at the entrance with the Houses of Parliament and Government House respectively. Although completed only in the early part of this century, the Cathedral already possesses many interesting monuments and what is more the Cathedral is so well known throughout Australia that the name of St. Peter's Cathedral and Adelaide have become almost synonymous.

The work of building the Cathedral progressed very slowly but this was only to be expected in a young Colony with so much developmental and foundation work to carry out. Thirty-one years later the Chancel and a portion of the Nave were consecrated. It was not until 1901 that the Nave was completed and consecrated and the following year saw the completion of the Towers and Spires. Then in 1904 the Lady Chapel and Western Porch were dedicated and it could be said that the fabric of the Cathedral was completed.



St. Peter's Cathedral, Adelaide

In the year 1847 Adelaide, until then part of the Diocese of Australia, was made a separate Diocese. In the same year a second important event took place with the arrival of the first Bishop of Adelaide. But the year was to see a third important event in the laying of the foundation stone of the Cathedral Church of St. Peter.

ARCHITECTURAL DESCRIPTION

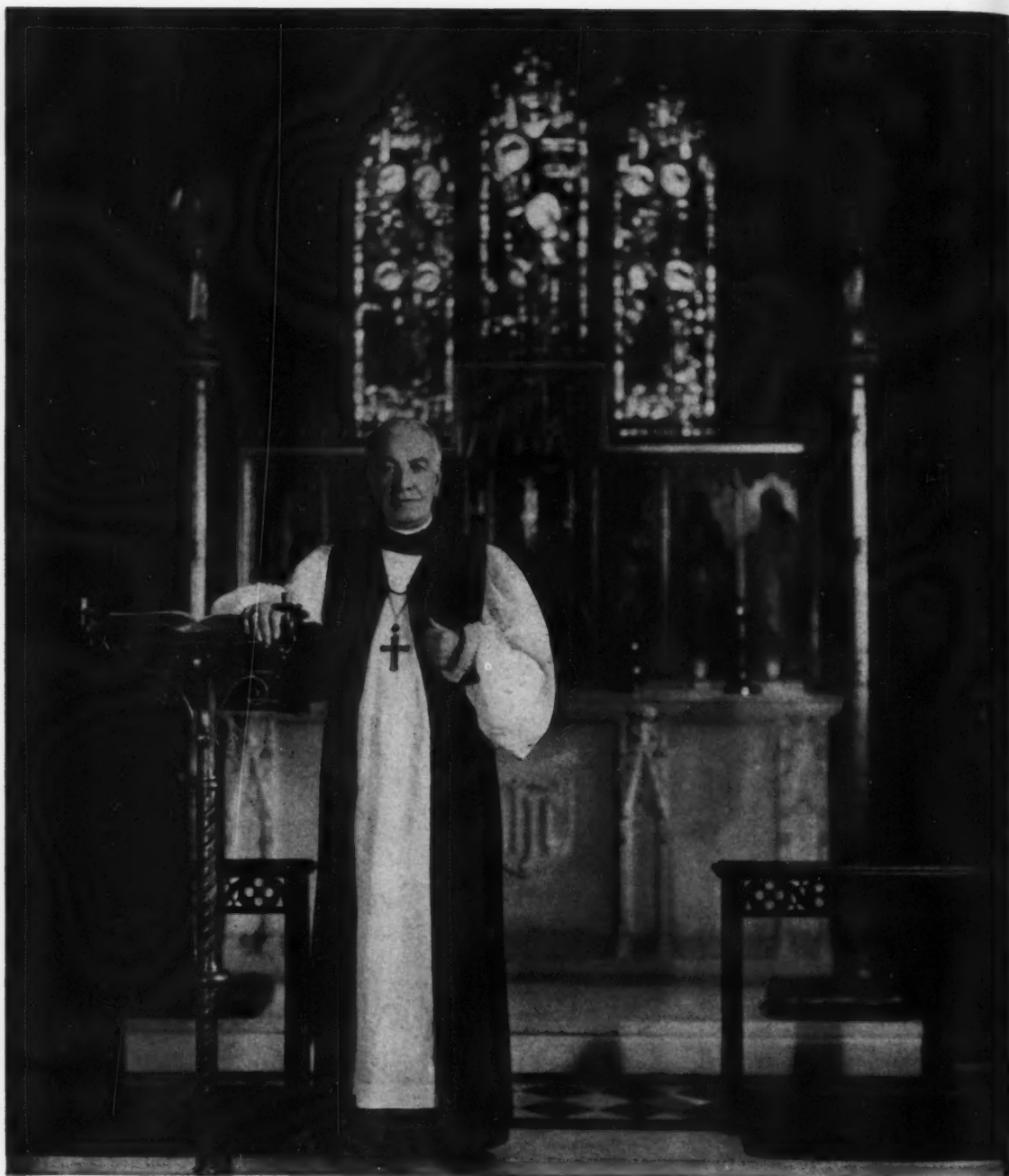
The period of Gothic to which this Cathedral may be compared in style is that of the XIIIth Century known as "Early English." This applies to the Nave and Transepts commenced in 1869 but the main front built from 1890-

(Continued on page 41)

**THE RIGHT REVEREND
JAMES EDWARD FREEMAN**

BISHOP OF WASHINGTON

1866 — 1943



THE RIGHT REVEREND JAMES EDWARD FREEMAN
THIRD BISHOP OF WASHINGTON
CHAPEL OF THE ANNUNCIATION, BISHOP'S HOUSE

James Edward Freeman

An Appreciation

By GEORGE WHARTON PEPPER

AMONG the quaint endowments at King's College, Cambridge, is one which provides for an annual discourse on "The Dangers of Enthusiasm." That is certainly one theme on which Bishop Freeman could never have been tempted to speak. Enthusiasm was his distinguishing characteristic—enthusiasm for the causes in which he believed, enthusiasm for the people whom he admired and trusted. This characteristic, which in him was always irrepressible, enabled him to overcome obstacles of all sorts and, toward the end, even to keep death itself for a time at bay. If such an attribute has dangers, he was quite willing to ignore them. There was not a drop of Laodicean blood in his veins.

My acquaintance with him began many years ago and very soon it grew into a lasting friendship. He was my senior by less than a year, having been born July 24, 1866. When I first met him he was Rector of St. Mark's, Minneapolis. Before entering the ministry he had worked for fifteen years in the legal and accounting departments of three railroads, including the New York Central. He had then come under the influence of the Rt. Rev. Henry Codman Potter, Bishop of New York, and had studied for Orders under his direction.

For another fifteen years he had labored fruitfully as Rector of St. John's and St. Andrew's Churches, Yon-

kers. He and I were brought into contact as fellow members of the old Board of Missions which later became the National Council of the Protestant Episcopal Church. From the beginning of our association we were in agreement upon matters of strategy and were always to be found among those who favored a vigorous policy in the mission field and an aggressive evangelism at home.

When in 1921 he became Rector of the Church of the Epiphany in Washington he gained ample opportunity to exercise his remarkable gifts as preacher and public speaker. This opportunity became even greater when in 1923 he was elected and consecrated Bishop of Washington and thus acquired the prestige which added weight to his utterances. I have heard few men who were his equal in addressing large congregations and in influencing the thought and action of great and heterogeneous assemblages of men and women. His message was never complicated or subtle but was always elemental in its simplicity. He consistently preached Jesus Christ and Him Crucified and never shunned to declare what he believed to be the counsel of God.

His voice was an instrument of power and beauty, his use of language exceptionally fine and his enunciation nearly perfect. He read the Bible and the services of the Book of Common Prayer with great earnestness and



Senator Pepper, General Pershing, Bishop Freeman

with singular effect. At the altar he made a celebration of Holy Communion a memorable experience for multitudes who never before had been exposed to its power.

Beginning in 1927, when at his instance I became increasingly active in the work of the Cathedral, I served under his leadership for a long period of years that ended only with his death. During this time there were days of prosperity and days of depression. There were moments of misunderstanding and occasions when councils were divided. Never once did the Bishop's enthusiasm wane and never did he doubt that clouds would break. To the end he remained loyal to his ministry and to the teachings of his Church, while clinging with passionate earnestness to his conviction that an inclusive unity is indispensable to the hastening of Christ's Kingdom.

The record of progress made during his episcopate toward completing the Cathedral structure is an impressive one. But all the structural achievements he rightly esteemed less important than the deepening and strengthening of that spiritual influence of which the Cathedral should be the radiating center. To this potential influence he recognized no assignable limits. He adjudged the College of Preachers to be one of the most effective instrumentalities for extending this influence. He loved to tell and re-tell the story of the interview with the generous donor which led to the creation and endowment of this unique institution.

While not an educator in the professional sense, the Bishop took a highly intelligent interest in the work of the College and of the Cathedral Schools. He was wise enough to leave to the Warden of the College and to the Heads of the several schools a large measure of administrative freedom.

If he took upon his own shoulders an unnecessarily heavy share of the responsibility for the administration of the Cathedral it was because his intense enthusiasm made him reluctant to leave to others anything that by any possibility he could do alone. He had inherited from his predecessors a conception of the Bishop's relation to the Cathedral which, I venture to think, in the long run will be found to be unworkable. He was, however, true to the tradition as he found it and he wore himself out in a valiant attempt to maintain it. When he died, Washington Cathedral lost a leader whose sympathies were broad, whose convictions were deep, and whose enthusiasm was contagious.

Of James Edward Freeman it will be recorded that he fought a good fight, that he finished his course and kept the faith. We cannot doubt that for him there is laid up a crown of righteousness.

JAMES EDWARD FREEMAN

His Life and Work

In Outline

- 1866 (July 24)—Born in New York.
- 1873-1884—Educated in public schools.
- 1884-1894—Employed in railroad company offices.
- 1890—Married Ella Vigelius.
- 1894—Ordained Deacon.
- 1895—Ordained Priest.
- 1894-1895—Assistant Rector, St. John's Church, Yonkers, N. Y.
- 1895-1910—Rector, St. Andrew's Memorial Church, Yonkers, N. Y.
- 1898—In charge of the American Church in Dresden, Germany.
- 1910-1921—Rector, St. Mark's Church, Minneapolis, Minn.
- 1913—D.D. degree from Seabury Divinity School.
- 1921-1923—Rector, Epiphany Church, Washington, D. C.
- 1922—Chaplain (major), Officers' Reserve Corps.
- 1923-1943—Bishop of Washington.
- 1925—LL.D. degree from Kenyon College.
- 1926—LL.D. degree from Brown University.
- 1928—Lyman Beecher lecturer, Yale University.
- 1929—First annual Massing of the Colors Service.
- 1929—Dedication of the College of Preachers.
- 1930—Festival preacher at Canterbury Cathedral.
- 1931—Received Bible and Cross from Emperor of Ethiopia.
- 1931—LL.D. degree from Dickinson College.
- 1932—First service in Great Choir.
- 1932—S.T.D. degree from Bowdoin College.
- 1933—D.C.L. degree from George Washington University.
- 1937—First service in the Crossing.
- 1938—Received Order of Al Merito from Republic of Ecuador.
- 1943 (June 6)—Died at Bishop's House, Washington Cathedral Close.

A Distinguished Bishop in the Making

By THE REV. VAN RENSSELAER GIBSON,
Rector, St. Mary's, Sherwood Park, Yonkers, N. Y.

THE demise of the Rt. Rev. James E. Freeman, D.D., LL.D., marks the passing of a distinguished Bishop and an outstanding figure of our day. Bishop Freeman enjoyed a progressively brilliant career from his first rectorship at St. Andrew's, Yonkers, to his important post as the Diocesan of Washington.

My own recollections go back to 1899 when I joined St. Andrew's at ten years of age. My imagination and heart were immediately captivated by Mr Freeman's eloquence and personality. Later I was led into the Ministry through his influence. I have since had the good fortune to keep in touch with my esteemed friend, largely through a somewhat voluminous correspondence.

At the time mentioned, the Rector had been established only a few years previously, but by virtue of his pulpit power and personal magnetism, the congregation had grown considerably. The Church edifice was about to be enlarged and embellished.

The then Mr. Freeman was a most impressive and commanding figure in the pulpit. His frame was large and well-proportioned, with the slight stoop of the scholar. His full countenance radiated spirituality. His features were somewhat furrowed as if by depth of thought. The eyes were large and luminous, with one brow slightly



"Mr. Freeman"

raised. Already there was a touch of grey in his well groomed hair, parted in the middle and brushed back neatly to the side. The mouth suggested the orator; showed character, strong feeling and fine sentiment. Altogether, he presented a splendid appearance—stalwart, vigorous, distinguished, every inch a man. The magnetism of his person was enhanced by a deep, melodious sympathetic voice. He donned a "Geneva" preaching gown before mounting the pulpit, and the "winged" collar he wore in those days seemed to blend well with his personality.

Many factors served to produce the preacher's pulpit power. It flowed primarily from his rich, vibrant personality—inborn, and intensified by a robust faith. He was peculiarly happy in the varied inflections and tones of his resonant voice. Then, there was an undercurrent of emotion in all of his utterances. His thoughts were enriched by a wide reading in literature, history and biography. (I have before me one of his letters dated July 20, 1908, outlining for me a course of reading—indicating the breadth and depth of his own studies.) These thoughts were couched in a most forceful and distinctive diction, well phrased and flowing with unflinching smoothness. With their unfoldment, his delivery rose to a climax; his voice thundered; the gestures grew more vigorous. He moved one to the depths—and often to tears. He had a way of pausing to remove his glasses; then grasped the edge of the pulpit and leaned forward to talk in a very personal and intimate manner.

Again, Mr. Freeman possessed a very fine estimate of



St. Andrew's, Yonkers, N. Y.

the Manhood of the Master. He made Jesus Christ singularly real to his listeners; gave them a sense of His Lordship over all life. He did not stress greatly the intellectual arguments for religion, but made one *feel* the truth. By a strong appeal to the emotions, he moved the will to amendment of life and practical endeavor. He aroused a mystical sense of the reality and sanctity of things spiritual. He had the gift of glorifying human relationships and the commonplace things of everyday life, as well.

The future Bishop was known as a Broad Churchman, but stressed the contribution of all schools to the enrichment of the Church's life. He denounced a merely conventional religion, questionable social practices, greed and dishonesty in high places. He pleaded for vision in the Church and for the recognition of Christ in the world's parliaments as well as in the marts of trade. His influence in civic affairs was most potent.

Mr. Freeman's rendering of the liturgy was exceeding impressive, and his services of meditation led one right into the Divine Presence. Indeed, it often seemed as if the very image of Christ stood out in his visage. His office-study in the old church was like a sanctuary, from which one went forth after an interview with a feeling of exaltation and benediction. We were always thrilled to see the rector driving up to our door with his horse and buggy. This was always a happy event for any family. Yes, the Bishop was a great preacher—and a greatly beloved pastor and friend.

The Consecration

It was with solemn reverence that hundreds of friends, fellow clergymen of other faiths, outstanding Bishops and leaders of the Protestant Episcopal Church gathered at the Church of the Epiphany in Washington, D. C., at 10:30 on the morning of the Feast of St. Michael and All Angels, 1923, to participate in the consecration of James Edward Freeman as Third Bishop of Washington.

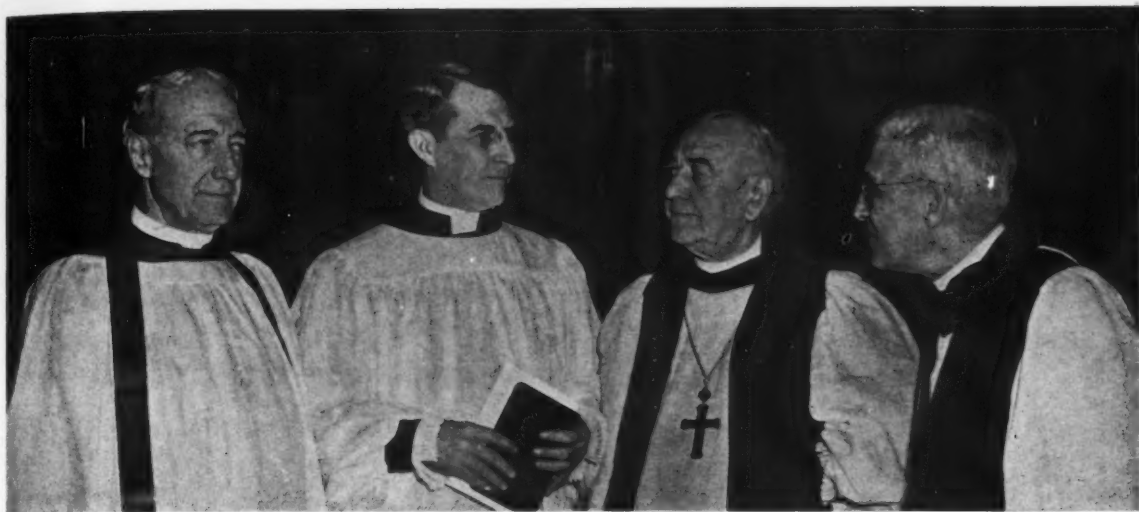
In the hearts of all present were echoed the words of the Presiding Bishop's prayer:

"Almighty God, giver of all good things, who by thy Holy Spirit has appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant, now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen."

The impressive service continued for four hours and toward the end, in accepting the grave responsibilities of service, Bishop Freeman said in part: "I stand before you today in the humility of a little child. My prayer is that the things that I learned in the East, broadened by experience in the great Northwest, may in some sense fit me for the tasks that lie ahead. I am here to serve. 'Greater is he that serveth than he that sitteth at meat.'"



On the Feast of St. Michael and All Angels, 1923, in the Church of the Epiphany, Washington, James Edward Freeman was consecrated Third Bishop of Washington. Here he is shown with his consecrators just after the service. Among them are: The Right Reverend William T. Manning, Bishop of New York, who preached the Consecration Sermon; the Right Reverend Thomas F. Gailor, Bishop of Tennessee; the Right Reverend John Gardiner Murray, Bishop of Maryland; the Right Reverend William Lawrence, Bishop of Massachusetts.



Consecration of the Rt. Rev. Noble C. Powell, Emmanuel Church, Baltimore, 1941. Left to right: Dean Phillips, Bishop Powell, Bishop Freeman, and Bishop Edward T. Helfenstein of Maryland.

Bishop Freeman and the College of Preachers

By THE RIGHT REVEREND NOBLE C. POWELL

Bishop Coadjutor of Maryland

ONCE in a while it turns out that a thing is done in just the right way, or by exactly the person who should do it. It was so with the founding of the College of Preachers. Through no other man of his generation could this unique institution more appropriately have come into being than through Bishop Freeman. He was preeminently the preacher, completely at home in the pulpit, a zealous student of the great preachers of the Church.

After his consecration Bishop Freeman began with great vigor to prosecute the work of building the Cathedral. There were those who thought that he was primarily interested in the erection of a great building. That did appeal to him, for he saw clearly the importance of a great Church in the National Capital, but his prime interest was in what that great Church, when completed, could do. Within its shadows, he wanted to see, among other institutions, one to prepare preachers to share with men what God had given to them.

A brief statement of a plan for a School of the Prophets was circulated and aroused much interest. About this time the Right Reverend Philip Mercer Rhinelander resigned as Bishop of Pennsylvania because of ill health, and moved to Washington. While still a Deacon, Bishop

Rhinelanders had been closely associated with Bishop Satterlee, and was already interested in the Cathedral. His years as a teacher in the Cambridge Divinity School, and his intimate knowledge of the needs of the clergy, made it natural that he and Bishop Freeman should discuss together the future of the Cathedral and its institutions. Both were eager that the Cathedral should effectively spread Christ's Kingdom amongst men.

There seemed no reason to wait until the central building was completed before attempting anything else, so a start was made. A sum of money was collected, and together the two Bishops planned "June Conferences"—gatherings of some fifty clergy from all over the Church for a week of preaching disciplines.

During his rectorship in Yonkers a deep friendship grew up between Bishop Freeman and a young man of the parish who had singular intellectual gifts and great wealth—Alexander Smith Cochran. Once, while in Paris, Mr. Cochran became ill and sent for his old friend, then Bishop of Washington. It was just before a "June Conference," but when a second urgent cable arrived Bishop Freeman could not refuse further, and he took a boat for Europe.

In his own inimitable way the Bishop often told the

The Cathedral Age

story so vividly that one hesitates to abbreviate it. He reached Paris in the evening and went to Mr. Cochran's apartment. These two friends had a long and intimate talk. Finally the Bishop said: "You are ill and I am tired. It is time to retire. For all the joy of being with you, I ought to be in Washington at this very moment." "Why?" asked Mr. Cochran. "Because the College of Preachers is in session there." The statement electrified Mr. Cochran. "Tell me about it," he urged. The Bishop told him of the plans and possibilities for the

College. As a result, Mr. Cochran established a large foundation, the income from which was to be used for the support of the College. Later he made possible the erection and furnishing of the present beautiful building.

The College had to feel its way, since there was no precedent, no guide. Its success in this unique venture is evidenced by the place the College has come to occupy in the life of the Church today. The Episcopal Church owes an enduring debt to Bishop Freeman for his clarity of vision and for his readiness to be an instrument under God in meeting a great need.

LEADER OF INTER-FAITH COOPERATION



This picture was made at a united service for all denominations called by Bishop Freeman just after the United States declared war on Japan. The Rt. Rev. George A. West, The Very Rev. Ze Barney T. Phillips, Rev. Oscar F. Blackwelder, Rt. Rev. James E. Freeman, and Rabbi Norman Gerstenfeld.

PASSION FOR CHURCH UNITY

IN his sympathy and understanding, his visions and hopes, Bishop James E. Freeman was an ecumenical Christian and churchman. No one gazing at his towering figure could think of him as an ecclesiastical pharisee. He was a statesman of the Eternal Kingdom which has no frontiers. His fervent public pronouncements

left no doubt that in a time when social revolutions were shaking the earth, he regarded the divided counsels, competitive programs and split efforts of widely separated varieties of Christians as positively wicked and suicidal.

Loving his own branch of the church, her stately dignity, her Sacramental beauty, her venerable traditions

and her historic continuity, he nevertheless regarded with withering scorn all attitudes which would divide the Church.

Bishop Freeman was never happier than when, under the stained glass and soaring arches of the Cathedral into whose expanding fabric he had built so much of his life, he marched in solemn yet joyous procession with his ministerial brethren of other communions. The hymn so often selected by him for those interdenominational occasions was not a pious fiction, it was his steadfast faith: "Elect from every nation, yet one o'er all the earth, One charter of salvation, one Lord, one faith, one birth."

His passion for Church unity flamed with the intensity of an acetylene torch. He believed with all his heart and mind that the Church has the answer to the world's needs, but that it must be a united Church. His belief is mirrored in John Oxenham's kindling words:

*"Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is truly kin to me."*

FREDERICK BROWN HARRIS

*Minister The Foundry Methodist Church and Chaplain
of the U. S. Senate*

FREEDOM FOR RELIGION, RELIGION FOR FREEDOM

I MET the Bishop in my first year in Washington, nearly a decade ago. The occasion was a meeting of clergymen to discuss an interfaith program for the nation's capital. After various suggestions had been made, the Bishop rose to utter a mighty Amen. He spoke of the eclipse that was darkening the Christian world and of the need of stressing the universal horizon of our common Judaeo-Christian tradition, to make it again, "a light unto the nations; to open the blind eyes, to bring out the prisoners from the dungeon and them that sit in darkness out of the prison-house." A special duty of prophecy, he declared, rested upon the clergy of America to affirm freedom for religion and religion for freedom, so that our land would be the arsenal and shrine for free men everywhere.

Later I spent several hours in the Bishop's library. They remain an unforgettable memory. His talk was

filled with reminiscences and with valiant faith for the years that lay ahead. The outpouring of his gifted mind and heart reminded me of a runner bearing glad tidings of "the excellent that is permanent."

This was the prelude to a devoted friendship. He was a mighty comrade in every movement to increase the spiritual life of the community. Without him there would have been no Committee on Religious Life in our city, which has done much to unite the clergymen of every creed.

It was Bishop Freeman who inspired our congregation to found the Annual Institute on Judaism to parallel the work of the College of Preachers. I invited him to preach the installation sermon when I became the Rabbi of our congregation, because his life was a witness to the values that I treasured in my own ministry to the House of Israel. Whenever I stood in the Cathedral pulpit or listened to the Bishop in our own Temple, I felt that he truly understood the vision of Isaiah: "For my house shall be called a house of prayer of all people."

The leaves have their time to fall, the flowers their time to fade, the stars their time to set. The soul of Bishop Freeman has now gone into the great beyond. Let us say with the ancient sage: "The memory of the righteous is an eternal benediction."

RABBI NORMAN GERSTENFELD

Minister of the Washington Hebrew Congregation

ARCHBISHOP OF CANTERBURY WRITES

MY DEAR MRS. FREEMAN,

It was with the greatest sorrow that we read the news of Bishop Freeman's death. One of our pleasantest memories is that of our visit to the United States in the winter of 1935-1936; and no part of that visit was more delightful than the time that we spent with you at Washington.

The Bishop leaves a wonderful record, and the glorious Cathedral will always recall the name of its builder, his vision, energy, perseverance and devotion. It is a great privilege to have been allowed to become one of the circle of his friends.

My wife and I most deeply sympathize with you in your loss; we can to some extent imagine what it means. May God in His great love be always with you.

Yours very sincerely,

WILLIAM CANTUAR.

Completely Human

By MRS. ALLAN C. FORBES
*National Chairman, The Women's Committees,
National Cathedral Association*

I LIKE to remember our Bishop, as I saw him, one day in June, 1942. The Bishop, his friend, the Honorable George Wharton Pepper, and I were asked to make a "trailer" for the Cathedral film. As I approached the Women's Porch, I saw our beloved Bishop, inconspicuously going over the script to be spoken before the sound camera. I had had trouble in learning the lines. Noticing my anxiety, he said: "I can memorize my own words, but with the words of others, I find difficulty." That immediately put me at ease, and as Bishop Freeman stood beside the Great Cathedral to which he had dedicated his life, I realized how completely human he was withal.

It was then, as never before, that I realized the strain under which he lived and how the years had taxed his strength. Bishop Freeman had fought the good fight, had given of his best. He had the "call of the Cathedral" forever ringing in his ears. For some time he had realized that actual building of the Cathedral must cease until the war was won. His great personal vitality which inspired others, his faith which had moved mountains, must now be turned to the winning of the war.

Bishop Freeman is no longer with us, but we have his example of steadfastness and zeal which will continue to inspire us to greater effort and sacrifice. The Women's Committees of the National Cathedral Association deem it a high privilege to help carry on Bishop Freeman's glorious work.

Let us who really love Washington Cathedral give our utmost, as he did, to further its completion.



A highlight in their many years of happiness together was Bishop and Mrs. Freeman's 50th Wedding Anniversary, April 16, 1940.

A Resolution

WHEREAS: the Right Rev. James Edward Freeman, Bishop of Washington, passed away yesterday at the age of 76, after a life of endeavor in the interest of his fellowmen; and

WHEREAS: Bishop Freeman, starting life as a workman in the office of a railway company, he studied for the ministry, served his church in several cities and distinguished himself by his deep interest in philanthropic and sociological enterprises, never losing his "touch with the common man"; and

WHEREAS: the District of Columbia, the nation, and the Episcopal Church by his passing have lost one of the great leaders of our times, one whose writings and sermons will now and in the future demonstrate the earnestness with which he strove to advance our civilization; and

WHEREAS: all laboring people, and especially organized labor, have by death lost an understanding friend, whose sympathies have always been helpful to the common people; Therefore be it

RESOLVED: that the Washington Central Labor Union in regular meeting assembled this 7th day of June, 1943, express our deep regret at the loss of a friend of all classes of our American society, one who understood the problems of the rich and the poor, and one who tried to be helpful to all.

DEAR MRS. FREEMAN:

Will you accept our very sincere condolences on the death of the Right Reverend James E. Freeman?

The loss of such a great religious and civic leader is deeply felt by the members of all our affiliate unions.

Sincerely yours,

ELIZABETH SEARLE,
Secretary, Washington
Industrial Union Council,
affiliated with the
Congress of Industrial
Organizations.

A Civic Leader

By COLEMAN JENNINGS, *Chairman
Washington Community War Fund*

SELDOM has a Bishop who carried the exacting burdens of both a Diocese and a Cathedral made a greater contribution to the civic and philanthropic life of a community than did Bishop Freeman.

His social passion, born of love of God and his fellow man, expressed itself in close identification with every group that worked for social betterment. At the outset of his ministry he founded a working man's club in Yonkers and developed similar clubs in Minneapolis, where he played a large part in launching the Community Chest in that city.

Bishop Freeman's contribution to the Washington Community Chest was tremendous. He helped to organize the Chest in 1928 and served on the Board of Trustees for many years. He spoke for it on the platform and radio. He gave generously to it of his means and wise counsels. How could it be otherwise with a nature who offered so unstintingly of his friendship to Jew, Catholic, Protestant, to negro and white, to old and young—to those he knew to be his brothers because of his intense consciousness of their common Father.

Besides being President of the Episcopal Eye, Ear and Throat Hospital, the Episcopal Home for Children, and St. Anna's Home, he was on countless boards, not merely for all that his name and position meant, but for the hard work he did. His great gifts as a speaker were never used to greater advantage than when he threw out the challenge of brotherhood and service to his fellow citizens—a challenge which found its finest expression in his own life of self-giving.

ence. It is peopled by men, women and children who can attend services regularly and thousands of others who cannot kneel at an altar once a week.

Science and industry have provided facilities of communication—the radio, newspapers, periodicals, books—so that the Word may be distributed outside of the walls of churches and cathedrals.

Bishop Freeman's alert mind grasped the significance of the Age of Distribution in relation to Christianity. By his weekly newspaper column, his radio sermons, his several books, and *THE CATHEDRAL AGE* he preached to thousands who never saw him in a pulpit. Our Church needs more leaders like Bishop Freeman.

As I look back upon the two decades I had the privilege of Bishop Freeman's friendship, I feel as if his life as a Bishop is a challenge to all of us to help the new Bishop. We should help him preach to the nation and to the world and also help him create in Washington one of the finest parishes in the world. Washington Cathedral should be the rival of St. Peter's, Canterbury, and York. Mount Saint Alban should be the Eternal City of the Western Hemisphere.

I think that is the torch of leadership Bishop Freeman handed on to us!

June 7, 1943.

My Dear Mrs. Freeman:

I just want you to know the great sympathy Mrs. Hoover and I have for you as we learn of the grievous loss of your dear husband. His country, his community and his friends which he has served so devotedly all of his life are mourning with you. Our thoughts will be with you in the lonely months and years to come which we know you have the faith to meet with steady courage.

Yours faithfully,
HERBERT HOOVER.

Preacher To The Nation

By CARL W. ACKERMAN

*Dean, Graduate School of Journalism, Columbia
University, New York City*

ONE reason Bishop Freeman was a leader of the Church was his recognition of the mission of Christ to preach the Word to all the world.

The Christian world is more than a multiplication of parishes and their potential spheres of spiritual influ-

June 7, 1943.

Dear Mrs. Freeman:

Mrs. Hull and I were deeply distressed at the passing of your husband whom we both held in the highest esteem and respect. Bishop Freeman's qualities of tolerance, charity and understanding endeared him to all who had the privilege of knowing him. We send you our deepest sympathy in your great sorrow.

Sincerely yours,
CORDELL HULL.
*Secretary of State,
Washington, D. C.*



An early picture of Bishop Freeman addressing workmen. Included in the group are: Robert Wilson, Clerk of the Works; Fred Connors, Head Stone Setter; and Thomas McKnew, The George A. Fuller Company's Superintendent.

Bishop Freeman

By PHILIP FRO

Architecture

IN my early childhood I knew The Rt. Rev. Henry Codman Potter, Bishop of New York, America's first great Cathedral builder, who encouraged Bishop Freeman to enter the ministry and supervised his theological training. Since then it has been my good fortune to know many Bishops, both of the Episcopal Church and of the Church of England. Among this goodly company, Bishop Freeman is outstanding for his preaching, the breadth of his interests, and the multiplicity of his good works. I should like to speak more especially of his zeal in pressing forward the building of Washington Cathedral, qualities of his character that may be symbolized by its architecture.

During Bishop Harding's episcopate, Bishop Satterlee's inspired dreams were realized to the extent of building the Bethlehem Chapel, which was the only crypt chapel contemplated in the early plans, and also the Apse. During the last years of Bishop Harding's life, we discussed frequently our revised designs for the Cathedral.

In 1922 we let contracts for the foundations for the entire Cathedral from the Bethlehem Chapel west, and also for three bays of the Choir and of St. Mary's and St. John's Chapels up to the level of the sills of the Choir Clerestory windows. In his quiet way, Bishop Harding, as well as Dean Bratenahl, did much toward making possible the architectural character of all that has been built during the past twenty years. In paying just tribute to Bishop Freeman, we cannot forget our debt of gratitude to them.

Bishop Harding obtained gifts that have contributed

much to the building of the Cathedral. It was due to Bishop Freeman's efforts, however, that we were enabled to build the greater part of what is now visible of Washington Cathedral. He was instrumental in obtaining the major contributions which resulted in completion of the Norman Crypts, the Choir, St. Mary's and St. John's Chapels, the Crossing, the North Transept and Porch, the East Cloister, the existing portions of the Nave, North Nave Aisle, South Transept, and the College of Preachers.

At the time of Bishop Freeman's consecration, the concrete foundations had been built and construction was nearing completion on three bays of the Choir Aisles and Choir up to the top of the Triforium. It was expected shortly to proceed with the Norman Crypts and Chapels beneath the Crossing and Transepts.

EAGER TO BUILD CATHEDRAL IN FIVE YEARS

Upon first meeting the Bishop, I was impressed by his cordial manner, his fine face and figure, the depth and musical quality of his voice, his dynamic energy and by the convincing manner in which he expressed himself. During one of our first conferences, he told me of his aim "to build Washington Cathedral in five years." I assured him that we would endeavor to have the working drawings ready when funds were available, but that it might require eight or ten years to produce all of the detail drawings for cut and carved stone to complete construction.

Cathedral Builder

PHILIP FROHMAN

Contract



Dedication of the North Porch, 1942

During the six years that preceded the financial depression, the Bishop frequently expressed anxiety lest drawings might not be ready to let contracts when funds were available. When contracts were let and construction was under way, he was concerned lest the builders might not be pushing the work forward as quickly as possible.

I fear that my seeming deliberation was often a sore trial to the Bishop's patience. I recall that upon one occasion, when he suggested that we expedite the completion of a design by increasing the number of draftsmen, I pointed out that as the problem was one of design, its solution required our personal work; therefore it would not enable us to present the design one minute sooner if we were to double our office force. When I illustrated my point by asking the Bishop whether it would expedite the composition of one of his sermons if he were to add several Canons to his staff and assign to them the preparation of his sermon, he laughed and signified that he understood the situation.

As time passed and more of the results of our work became visible in the fabric of the Cathedral, the Bishop realized that the final beauty, refinement and living quality of the architecture of the Cathedral depended to a large degree upon the time and thought given to the design of many details. He was inclined to agree that to build a monumental Cathedral requires a monumental quality of patience. No matter how much he might be disturbed by delays, I always found him to be kindly and reasonable when he knew the facts.

When the Cathedral began to feel the effects of the

financial depression, we had already prepared working drawings for future construction to cost approximately five million dollars and one of the Bishop's great anxieties was to obtain funds to continue building. I remember his discouragement when work finally shut down on the South Transept, his buoyant hopefulness when he believed that funds might become available to resume construction on the Nave, his happiness when it became possible to complete and enclose the Crossing, his satisfaction upon completion of the organ, the Choir stalls and furnishings, the marble floors in the Choir and Sanctuary, and finally the North Porch.

In the fulfillment of his duties as Bishop of this Diocese, and in his efforts to set forward the building of the Cathedral, he drove himself without mercy, and his example inspired the zeal and enthusiasm of others.

FAVORED REVISIONS

The Bishop welcomed every suggestion toward increasing the beauty and the usefulness of the Cathedral. His own suggestions regarding the plans for the College of Preachers were very helpful. He was strongly in favor of the revisions or additions that were incorporated in our plans for the Cathedral since 1923. Among these are the Chapel of St. Joseph of Arimathea, the Children's Chapel, the Chapel of the Holy Spirit, an increase in the dimensions and impressiveness of the South Transept, a marked increase in height and beauty of the Central Tower, an increase in vigor of design and height of the Nave, an improvement in location of the High Altar and increase in depth of the Sanctuary.

The Cathedral Age

The last drawings that the Bishop approved were illustrations of my design for the new stone Lectern which is now under construction. The last letter that I received from him contained his request that I write, "in terms comprehensible to the lay mind," an article describing the solution of problems in structural engineering presented by the building of Washington Cathedral and the methods of construction employed. One of my last conversations with the Bishop was in regard to the Altar Cross for the High Altar, and the last drawing that I have made since his death, is a colored design for this cross which I had hoped to submit to him.

The Bishop desired that the devotional atmosphere of the Cathedral should be increased by stained glass of richer and more glorious color than the earlier windows in the Bethlehem Chapel and in St. Mary's and St. John's Chapels. He heartily approved a resolution advocated by Mr. James Sheldon and adopted by the Chapter, with respect to basic principles of color and design, which had been set forth in detail in a report I had written for Dean Bratenahl. We wish that the Bishop could have had the joy of seeing the recent completion of the three east windows of the Apse. With the possible exception of the little lancet window in the Sanctuary of St. Dunstan's Chapel, these Apse Windows fulfill our desire for rich color combined with adequate light, to a higher degree than any of the windows installed in the Cathedral thus far.

To Bishop Freeman, as it should be to us all, the fabric of the Cathedral was merely a means to the greater end of being a witness for Christ, now and in the centuries to come. His chief concern was with the architecture of human lives. He was absorbed by matters of human interest and was constantly giving of himself and of his ideas. When I had an appointment with the Bishop to discuss some matter pertaining to the Cathedral, he often began our conference by re-

counting an anecdote or by speaking of his problems in the administration of the Diocese, or by some thoughts for a sermon. Frequently, not more than ten per cent of our time was given to the matter that he had asked me to discuss with him!

In addition to his strength, energy and kindness, Bishop Freeman had other qualities that may be suggested by a Gothic Cathedral. A true Gothic Cathedral has a forthright quality that is lacking in Renaissance structures, such as St. Peter's in Rome or St. Paul's Cathedral, London. While in a Gothic cathedral there should be qualities of mystery that suggest the mysteries of life and death and the sublime mysteries of the Christian Faith; yet it must have those qualities of truth and honesty that are fundamentals of Christian character, without which, a man might be likened unto certain cathedrals, whose central towers fell because the piers supporting them had cores of inferior rubble faced with cut stone. Bishop Freeman was outspoken to a degree that suggested the forthright qualities of a Gothic Cathedral.

When in search of an appropriate prayer, Bishop Freeman did not limit himself to the Book of Common Prayer. At the dedication of the windows that were placed in St. Paul's Church, Rock Creek Cemetery, as memorials to Canon Fletcher, the Bishop read in his impressive manner two ancient prayers that have been said for centuries by millions of Christians. The first prayer was a dedication of the windows. The second prayer was in commemoration of the dead, and I shall now say it in remembering Bishop Freeman.

"Be mindful also, O Lord, of thy servant James Freeman, who has gone before us with the sign of faith, and rests in the sleep of peace. To him, O Lord, and to all who rest in Christ, we beseech Thee grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen."



Bishop Freeman at the Peace Cross



Old friends of the Cathedral. Notable meeting of the National Executive Committee October 13, 1928 at the time of the General Convention. Left to Right: Edwin N. Lewis, William G. Mather, Cleveland; Major General Grote Hutcherson, U.S.A., retired; The Honorable Charles Beecher Warren, Detroit; Arthur B. Lisle, Providence; The Honorable Herbert L. Satterlee, New York City; Canon Anson Phelps Stokes, Roland L. Taylor, Philadelphia; Henry B. Rust, Pittsburgh; General John J. Pershing, Chairman of the National Committee for Washington Cathedral; Senator George Wharton Pepper, Philadelphia; Bishop Freeman, William Cooper Proctor, Cincinnati; the Rt. Rev. Philip M. Rhinelander, the Honorable Wm. R. Castle, Corcoran Thom, and The Very Rev. G. C. F. Bratenahl, Dean of the Cathedral.

LEADERSHIP OF THE SCHOOLS

By CANON ALBERT HAWLEY LUCAS

Headmaster, St. Albans

FIFTY years ago when Congress enacted the Charter which founded the Protestant Episcopal Cathedral Foundation, in part the Chapter was empowered to establish and maintain institutions of learning. True to his trust, as Chairman of the Corporation, Dr. Freeman fostered and strengthened the schools he inherited when he became Bishop of Washington and then, because he was creative, he added to the existing institutions by bringing into being "Beauvoir" and the College of Preachers, literally doubling the Cathedral's educational responsibility and service to the community.

Dr. Freeman's leadership in this field is marked clearly by two phases; the one (1923-29) was a period of in-trenchment within existing institutions, the other (1929-43) was a time for expansion and stabilization.

When he was Consecrated in 1923 Bishop Freeman inherited from his predecessors two secondary schools—The National Cathedral School, primarily a boarding school for girls, and St. Albans, largely a country day school for boys. Miss Jessie Claire McDonald at N. C. S., and Mr. William Howell Church at St. Albans

contributed greatly to the growing reputation of the institutions they directed. Death and retirement left both schools without heads in 1929.

With the consent of the Chapter, Dr. Freeman that same year called Miss Mabel B. Turner from The Birch-Wathen School in New York, and the Reverend Albert Hawley Lucas from The Episcopal Academy of Philadelphia to lead the girls' and boys' schools respectively. Despite the depression years, both schools thrived. "Beauvoir," the handsome estate of Canon Russell, was made available for N. C. S. (1932) and the Lower School of St. Albans was housed (1929) in a new building within the Close. Athletic Fields were rebuilt and enlarged, The Little Sanctuary (St. Albans Chapel) was twice expanded, the Activities Building was erected and endowed (1938). In 1939 Beauvoir was set up as an independent, co-educational unit for elementary education, and Mrs. Elizabeth G. Taylor, a member of the N. C. S. faculty, was placed in charge. The reputation of these three schools has become so well recognized that they have been forced to limit enrollments. Had they the capacity, each school at the present time could double its student body.

The development of the College of Preachers is discussed by Bishop Powell in a preceding article.

In all of these educational activities Dr. Freeman

urged the teachers to be alert to changing social and economic conditions and to adjust their teaching methods accordingly. His guidance was essentially personal and did not depend upon ecclesiastical authority. He was always accessible, kindly and enthusiastic. He regarded "his girls" and "his boys" within the Cathedral Close as his cherished responsibility.

One of Dr. Freeman's favorite texts at Confirmation was "Kept by the power of God through faith." His life among us was ample evidence that he preached according to his convictions. Under him the Cathedral's charge in the field of education grew in favor with God and man because of his guardianship which, after all, was only another evidence of his versatility, insight and leadership.

BISHOP FREEMAN AND THE CATHEDRAL'S MUSIC

By WARRANT OFFICER PAUL CALLAWAY

WITH Bishop Freeman's passing the music of Washington Cathedral has lost a friend of long standing. While he was Bishop of Washington he was ever alert to the possibilities the Cathedral offered for the advancement of great religious music. He could always be counted on to lend a sympathetic ear to plans and ideas for such advancement. He was proud of the Cathedral Choir and of the Cathedral Choral Society. He was quick to note improvement in the standards of performance of the music sung and played at the services and to praise those who were responsible for its performance.

Perhaps his most notable contribution to the Cathedral's music was the part he played in securing the gift for the Great Organ. Ever since its installation in 1938 it has been one of the Cathedral's chief glories. This anonymous gift provides a superb example of the Bishop's far-sighted vision and of his ability to transmit that vision to others. He foresaw that when the Choir and Crossing of the Cathedral were completed it would be necessary to have a suitable organ to provide the musical accompaniment for services and as a vehicle for recitals.

The Bishop suggested to the anonymous donor that there could be no finer memorial and no surer way of affording inspiration to the future thousands who would come to the Cathedral's services than to give the money for such an instrument. The gift was made and set aside for the purpose. It should be remembered that this happened many years before the Choir and Crossing were completed. The gift was of such generous propor-

tions that it was possible to have Mr. Ernest M. Skinner build one of the outstanding organs of the present day. The income from the remainder of the gift is used to pay for the regular weekly tunings of the organ.

The Bishop was devoted to the choir boys, who looked forward every year to the Christmas party which he and Mrs. Freeman gave for them in the Bishop's House. It was his custom on these occasions to present each boy with a book. Those boys who remained in the choir for several years have a small library as a result of the Bishop's thoughtfulness.

Bishop Freeman envisioned the Cathedral as a setting for the presentation of religious masterpieces in the larger forms. When the Cathedral Choral Society was organized in the fall of 1941 he gave it his sponsorship and blessing, serving as Honorary Chairman of the Board of Directors, with the late Dean Phillips as Chairman. When the Cathedral organist, who was also conductor of the Society, was inducted into the army in August of 1942, the Bishop succeeded in securing for the Society the services of Mr. William Strickland, well-known choral conductor and member of the Army Music School faculty. As a result the Society has been able to continue its regular schedule of concerts in spite of the war. The Bishop's keen interest in the Society was further shown by letters he wrote to the Cathedral organist of its work and plans. It is hardly necessary to add that those letters were deeply appreciated.

The Bishop was a faithful attendant at musical events in the Cathedral—choir festivals, organ recitals, Choral Society concerts, and carol services. At many of them he spoke briefly and those who heard him will remember the appropriateness and eloquence of his words.

In the musical life of the Cathedral Bishop Freeman's guiding and loving hand was felt while he lived and will long be remembered. May those musicians who serve the Cathedral be worthy of his high vision.

Friend and Advisor of the Daughters of the
American Revolution

... "Members of the National Society mourn their sad loss in the passing of their beloved friend and advisor, Bishop Freeman. We are bereft indeed, for his practical Christianity and wonderful leadership were a great blessing to us. He will be missed at every turn by thousands of our members, and by those throughout the United States who called him 'Friend,' as well as the 'Messenger of God'." . . .

MRS. WILLIAM H. POUCH,
President General of The National Society,
Daughters of the American Revolution.

Northern Convocation Letter

June 28, 1943.

MY DEAR MRS. FREEMAN
AND FAMILY:

At a meeting of the Executive Committee of the Northern Convocation of the Diocese of Washington, the Committee was moved to express its deep sorrow and the irreparable loss the Convocation has sustained in the death of our dear Father in God, our Bishop James Edward Freeman.

In all of the manifold relations of life into which he entered so completely and so helpfully, Bishop Freeman constantly exhibited that conscientious devotion to duty, sound judgment, and fine courtesy which made him such a conspicuous example of the Christian Gentleman which made him the great leader of our age, not only in the Diocese, but throughout the nation.

His deep interest in all the affairs of the Diocese for so many years, so constantly expressed in words and manifested in deeds, is well known. No appeal for advice or help or cooperation was ever made to him in vain. His very presence in all of the meetings of the various Boards and Committees of the Diocese, and particularly of our meetings of the Northern Convocation, was an inspiration and a benediction; his wise counsels led ever to the heights of broad vision and Christian charity.

In behalf of all our people in the Northern Convocation of the Diocese of Washington, we extend to you and the family of our dear departed Bishop Freeman, our heart-felt sympathy and offer our prayers that he may find rest in peace in the presence of the Master whom he loved and served so well.

ROBERT L. JONES, Dean—Northern Convocation,

ED. L. STOCK, SR., Secretary,

T. R. CISSEL, Treasurer,

RICHARD H. LANSDALE, Member—Exec. Comm.



The historic occasion of the seating of the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, 1942.

Evaluation

By JAMES WALDO FAWCETT

WITH the passing of time he will come closer to us. Bishop Freeman died two months ago. Already we see him in clearer perspective. It still is too soon to appraise him accurately, but it is not too early to direct our thoughts in that direction.

GREAT PREACHER OF HIS GENERATION

He was one of the great preachers of his generation. None of his contemporaries was more eloquent in the pulpit; none was more logical or more persuasive; none was more constructively influential. If only a single affirmation were permitted in his behalf, it necessarily would be that of his mission of The Word.

But his conception of the obligation of teaching the Scriptural message was not limited to an ecclesiastical background. He sought opportunities to tell the Good News in the secular press, in the movies and over the radio. His congregations were of every sort. He spoke a language understood by all conditions of people—and appreciated by all.

CHRISTIAN STATESMAN

And therein lay a part of his claim to remembrance as a Christian statesman. Bishop Freeman was an arbiter between capital and labor in a day when such intervention was rare. He brought divergent social, political and religious groups together in unity of fellowship beneficial to the whole national community.

His love for his country—his devotion to the fulfillment of its grand ideals—was a dynamic force in his life. It made him happy and proud to think that the Nation's Capital was his Diocese. His service to the Chaplains' Corps; his acquaintance with Senators and Representatives, judicial and administrative officers of the government and the ambassadors of foreign states; his sermons to soldiers and sailors; his correspondence with hundreds of dignitaries and with even larger numbers of humble citizens—none of these aspects of his career should be forgotten.

The cities in which he worked—New York and Yon-

kers, Minneapolis and Washington—he likewise held dear. Few clergymen have been endowed with equal capacity to hold in affection whole towns as if each one was a correlated neighborhood. His enthusiasm for fraternal and charitable organizations was not pretended. He contributed to such enterprises as the Community Chest a precious spiritual gift as well as a material offering. In that respect he was a philanthropist. At no period of his ministry was he well provided with the world's goods, but his private generosity was many and unstinted.

His concern for the Cathedral at Mount St. Alban was his acknowledgment of the obligation implicit in his position to carry forward the construction program of his predecessors. He taught himself the intricate science of sacred architecture and iconography and became the most widely recognized cathedral builder of the age. The portions of the plan which Bishop Freeman sponsored included the Great Choir, the Transepts, the beautiful Chapels of Saint Joseph of Arimathea, Saint John and Saint Mary. Long years hence they will testify for him.

LOVED THE DIOCESE

But it must not be supposed that he neglected the less conspicuous duties of his Diocese. No pastor ever loved a flock with more sincere and heartfelt ardor. A casual glance at his journal printed in the Diocesan Convention Proceedings each year will suffice to convince any reader that he was faithful and true to his charge, even under difficulties which were none the less onerous because they were hidden from public view.

His interest in Diocesan institutions was active and kindly. He was by nature and by training an excellent scholar, and his endeavors to aid the schools of the Cathedral and the Diocese were fruitful of benefits to them. Among his supreme achievements is the College of Preachers—perhaps the most important development in the national church since the founding of the General Seminary.

Not learning only, however, engaged his attention. He loved truth but he also loved beauty. The stained glass,

Michaelmas, 1943

the carved oak, the wrought iron and bronze of the Cathedral owe something to him. So, too, the gardens and the amphitheater of the Close came into being under his guidance. Few persons know how much he had to do with details.

GREAT HUMILITY

Bishop Freeman lived half a century in a spotlight which constantly grew brighter and more intense. He was a servant of servants—selfless to a fault. At the end, those who were near him marvelled at his humility. He suffered, but the agony through which he passed strengthened him incredibly. When Canon Lucas thanked him for signing the diplomas and certificates for

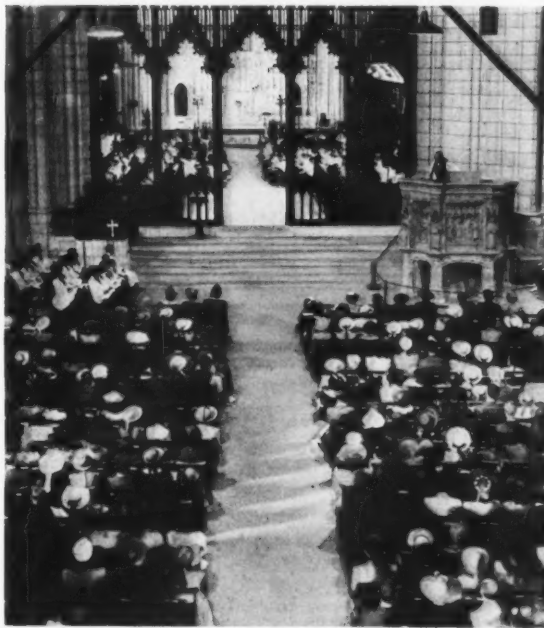
the Boys' School, he replied: "The signature is nothing. It is the seal of the Cathedral that is important." At the end he begged his wife to spare herself. She did not answer.

The Close was very quiet that Sunday morning, June 6, 1943.

+ + +

When the report of the Bishop's death had been written and set in type and made ready to be published, the printers—the compositors—filed by the form and put their hands on it.

Men of all religions, men of none had lost a friend. But he is not gone whose works live after him.



Bishop Freeman in the Canterbury Pulpit as he is remembered by the thousands who heard him preach.

For many years Bishop Freeman wrote religious editorials for The Sunday Star (Washington, D. C.). The following appeared June 6, 1943, the day of his death.

Transformed Power

BY THE RIGHT REV. JAMES E. FREEMAN, D.D., LL.D., D.C.L.
Bishop of Washington

"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

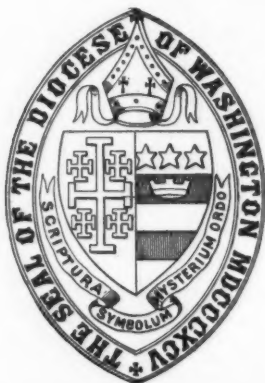
The man to whom these words were spoken was one whose life up to this point had witnessed to selfishness and self-seeking. Jacob had, by deceit and sharp practice, attained a position of power and influence, but it was power and influence misused and misdirected. He was in his day what men call "prosperous and successful," but like much of such prosperity and success, it did not reckon with the great social plan of things. A certain great captain of industry declared several years ago that he regarded it as a sin for a man to die rich, and forthwith he undertook to dispense the millions he had accumulated. But, work as he might, and he did it with unusual consistency, he died before his task was accomplished. Doubtless the last 20 years of his long and eventful life were the happiest he experienced. Like Jacob, he reached the point where he realized that mere self-seeking and self-having were unworthy and unsatisfactory ends. It is amazing how few of us realize the real purpose of life, and at the same time its deeper joys, until we have passed into the period that men call old age. Jacob, by ordinary standards, was a respectable member of society. He doubtless made ample provision for his own household and was generous to his own immediate servants. But his life was narrow, insular and selfish for all that. He had come to the great crisis in his experience, where he was returning to an environment that he had dishonored and that promised no assurance of welcome. He was driven to think seriously of the consequences of his sins and mistakes, and it was while in deep reflection, coupled no doubt with sincere

penitence, that he was called from his old life and outlook to the new vision of life's larger meaning. His very name, which suggests "supplanter," was changed to Israel, which implies princely gifts of power, power with God and with men. In other words, the real, true man, with all the hitherto unrecognized and unused potentialities, emerged. It was not merely a change of name, but rather a change of character, and with the change of character, a new purpose in life.

We recall as we write another notable case of this transformation. Many years ago there came under our observation a man of unusual gifts and power, whose large accumulations of wealth were the result of his genius and application. He had reached threescore years, and up to that time he had interpreted life and its meaning in terms of self-development and self-having. Suddenly he was arrested by the fact that there was something better to do in the world than to accumulate wealth. Further than this, he realized that if he were to have the experience and joy of doing something for others, it were better to do it before his will was probated. The result of his determination raised him from a position of indifferent regard in the city in which he lived to a place of high distinction and power. He later became the center of the people's affection. In other words, he had power with God and with men, and prevailed.

Where Jesus touched men's lives, He sought to interpret to them the real nobility of service for others. In other words, He transformed them. It is coming to be assumed that no man or woman may have power with their fellows and prevail unless they have power with God. Said a great author, "the Almighty writes a letter of credit on some men's faces, which is honored wherever presented." Such lives need no human underwriting.

To see men and women struggling to accumulate simply that they may have, rather than accumulating that they may give, and in giving prevail, is indeed pathetic, if not tragic. After all, power of any kind is valuable only when its true serviceability is realized and applied, and the sooner every one of us begins to realize this fact, the sooner will we create that great fraternity of interests for which the global war is being fought, and for which we believe, under God, it will be won.



James E. Freeman

War Shrine, Christ Church Cincinnati



Since the dedication on February 21 of this year, the War Shrine in the Chapel of Christ Church has become a center of devotion in Cincinnati. This quiet, beautiful Chapel has a Prayer Corner set apart for particular remembrance of men and women in the armed services, thirty flags of the United Nations, and a large Book in which are entered the names of persons for whom special prayers are requested.

Cathedral Christmas Cards

THE 1943 series of Washington Cathedral Christmas Cards, distributed under the auspices of the National Cathedral Association, will be ready for mailing on September 20th, it was recently announced.

During the summer months many letters were received by the Association, expressing hope that the Cathedral's annual card series would be issued as usual. Assurance was given that the new set will go forward in the fall.

In compliance with the current ruling of the War Production Board, the number of cards printed has been reduced, as compared with 1942, and several plates from former years have been utilized in an effort to conserve metal, but the new series promises to be one of the most colorful and attractive sets of greetings the Cathedral has issued. Reproduced on this page are nine of the twelve subjects which include paintings by Gerard David, Adrian Isenbrant, Jean Perreal, Gentile da Fabrianna, Botticelli and Pintoricchio.

It is interesting to note that the centennial of the Christmas Card will be marked in three years, the first so-called greeting having been designed in England for Sir Henry Cole in 1846. This first card met with such favor that it was reproduced for general sale. In triptych form, the card portrayed a happy family group in the center, with figures in the side panels representing two Christian acts of charity, feeding the hungry, and clothing the naked.

Less than twenty years later, a well known publishing house in England issued a series of cards which greatly encouraged the widespread use of holiday greetings, and since that time it would be difficult to estimate the ties of friendship which have bridged all distances each year at the Christmas season, through the use of greeting cards.



Nine of the twelve Cathedral Christmas Card subjects for 1943 are shown above. The effect of their rich coloring can only be imagined.

The planning and designing of these artistic messengers of good-will for many years attracted the best talent of the times. But after the turn of the century there was a sharp trend to semi-pagan, cheap and occasionally vulgar art and legend in Christmas greeting cards, without reference to the true and sacred meaning of the day. For more than a decade, it was extremely difficult to find distinctly religious Christmas Cards on the market, except for the few exquisite cards of the Medici Society which found their way into this country.

In 1926 The Reverend Robert Lee Lewis, Curator of Washington Cathedral, conceived the idea that the National Cathedral Association might accomplish a truly missionary work by publishing a set of greeting cards that conveyed the real meaning and significance of Christ's birthday, to be made available to Christian men and women throughout America. The project was promptly endorsed by the officers of the Association, and in October of that year the Cathedral mailed on approval to five thousand interested friends, a box of twelve reproductions of religious masterpieces, with messages carefully chosen from favorite hymns and the words of prominent Christian leaders.

The instant response proved that there was great demand for Christmas Cards bearing remembrances of the Holy Nativity, and this phase of the Cathedral's missionary program has expanded until now more than 130,000 boxes of cards are mailed annually. Thus sev-

eral million American families are reached by the influence of Washington Cathedral each year.

In large measure this phenomenal growth has been made possible by friends who, having received and used the cards, have submitted the names and addresses of new friends whom they believed would appreciate Cathedral Cards.

Through the years, many have sent offerings in excess of the suggested gift of one dollar and have materially assisted the Cathedral to maintain its worship and work for all people, for which the Cathedral Clergy and Chapter are deeply grateful. Issuance of the cards, however, is essentially a religious rather than a financial appeal.

Those who are not already on the mailing list to receive this year's cards are invited to send their names, and the names and addresses of friends, to the Curator of Washington Cathedral, Mount Saint Alban, Washington 16, D. C., and as long as the supply lasts boxes of the new selection will be mailed on approval. After the cards have been received and examined, additional quantities of any subject included in the set may be obtained if ordered promptly.

Today, as never before, there is need for Christians everywhere to proclaim from home to home, assurance that God's love will lift us again above the hatred and cruelty of war, and it is hoped that the Cathedral cards with their messages of the Prince of Peace, will bring hope and faith renewed to an ever-widening circle of friends throughout the nation.

J. H. B.



Distribution of more than two million Christmas Cards is a twelve-month task for these members of the Cathedral staff at Mount Saint Alban.

The Herb Corner

By ELISABETH E. POE

NUMBER VIII. Your Winter Herb Shelf

WITH a prospect of less food this winter, the Herb Patch in your garden may be the solution so far as tempting diets are concerned.

A pinch of dried herbs can make the most commonplace dishes really delectable.

Gathering herbs is a delightful experience. In olden days it was done with prayer and a sense of thanksgiving for the herb yield of the good earth.

In the 14th century this herb prayer was used by many:

*"Haile be thou holie hearbe
Growing on the ground
All in the mount of Calvarie
First wert thou found.
Thou are good for manie a sore
And healest manie a wound
In the name of sweete Jesus
I take thee from the ground."*

Herb gathering is most effective if it is done when the herbs are about to flower. It will be found that there is more virtue in the young tops and flowers than in the older herb leaves.

Above all, dry leaves from your sage bush. This ancient herb has a multitude of household values and it promises to be very scarce this winter. Can you think of a Thanksgiving turkey without its dressing of sage, thyme and other herbs?

Cut it in thick bunches from your bushes. Place them in paper bags and hang them up to dry where there is shade, air and where dust cannot reach them. When thoroughly dried, crumble the sage leaves with your hands into fine particles.

Another garden herb which will bring winter rewards of flavor is the marjoram—sweet and pot. I call it the amiable herb because it agrees with all forms of cookery

—from stew to salad. Treat the same way as the sage.

Is there savory in your Victory Garden? If so, you have a treasure of flavor in that one plant. Savory can flavor the most prosaic of meats into a tempting dish, indeed.

Do not forget to garner the seeds of your dill, excellent for pickles and potato salad, and caraway and coriander seeds to adorn your Christmas cookies. These seed keep well in a dry place.

Anise, the tithe herb of the Old Testament, and the New one, too, for that matter, is a rare herb. If it grows in your garden do not forget to store away its seeds against the winter.

Rosemary is another *must* for your herb shelf. It is especially good in roast leg of lamb.

It has a beauty secret, too, for Pliny said that it should be hung near the bed to assure the sleeper a youthful look when he arose in the morning.

An easy way to dry herbs, if you have no proper drying shed, is to hang them in bunches in a cool oven.

One thing is certain, no one who picks and carefully dries her own herbs will ever wish to buy them commercially prepared again.

The same rules apply to drying flowers for pot-pourri. Even the bright yellow petals of marigolds, when properly dried, will do much in color and give a spicy fragrance to your pot-pourri jar. But that is another story.



Rosemary

Italy's Cathedrals Live

(Continued from page 7)

shiver ran through the marrow of my bones, the hairs of my head stood on end as I listened." When Savonarola at the end of the fifteenth century begged the people of Florence to repent their vices before the sword of a foreign conqueror should chastise them, he might also have foreseen the present plight of Italy under the Nazi heel. Perhaps today the words of the martyred orator to his nation should again reverberate through the Duomo's immensity:

"O Italy! O Rome! I give you over to the hands of a people who will wipe you out from among the nations! I see them descending like lions. Pestilence comes marching hand in hand with war. The deaths will be so many that the buriers shall go through the streets crying out: Who hath dead, who hath dead? and one will bring his father, and another his son. O Rome! I cry again to you repent! Repent, Venice! Milan, repent!"

MILAN

"Repent, Milan!" A century before Savonarola, repentance of a sort had already come to one of the despots of Milan, Gian Galeazzo Visconti, and had caused him to erect the third largest church in Christendom as atonement for his blood-stained past. Well might the Duke of Milan seek to buy salvation, as he had bought his German body-guards and the honor of the Lombard cities—until, in 1402, the plague, no respecter of opulently repentant sinners, cut him down.

Even for his day, the story of how Gian Galeazzo captured Milan from his uncle Bernabo, its Duke, was not a pretty one. Starting from Pavia in 1385, ostensibly on a pilgrimage to the shrine of Our Lady of Varese, young Gian Galeazzo paused near Milan to enjoy the hospitable welcome of his uncle and cousins. While the noble pilgrim embraced his kinsfolk, he gave a pre-arranged command in German to his troops, who promptly led Bernabo and his sons back to Milan in chains. Gian Galeazzo then triumphantly proceeded to Milan, lost no time in poisoning his uncle in his dungeon, and proclaimed himself Duke. The following year he started the building of the Cathedral which was to be listed as the

"Eighth Wonder of the World"—and appropriately enough he selected a German architect.

From the Duke's own quarries at Lake Maggiore came the tons of pure white marble which were spun by some magic into a Gothic Cathedral that is like a dream of a fairy palace. Théophile Gauthier has said it is more like a glacier with a thousand needles than the work of man. With its myriads of lacy turrets sharply outlined against a bright blue sky, one might suppose it a vision that has floated down from the nearby frost-crowned Alps. On the roof alone are seven thousand statues—enough to populate a whole ghost-town of saints, while each of the exterior walls could provide enough inhabitants for many surrounding villages.

Within, there is the soft light and exquisite harmony of the Northern Gothic Cathedrals; the simple and religious beauty of the great vault almost makes one forget Gian Galeazzo and his progeny. When the day comes—and it cannot be far off—for our young men and women to continue their tour of Italy's Cathedrals, Milan's Duomo will teach them not to undervalue the tremendous influence which the Germans have wielded in Northern Italy for many centuries before the Rome-Berlin Axis.



Facade of Milan Cathedral

"BRIDE OF THE SEA"

Venice, to be sure, was an exception in this respect. In sharp contrast to the Milanese, the Venetians cared little for the military support or the artistic achievements of the Germans. Between that self-engrossed Republic and the turbulent states of the Italian mainland flowed the peaceful, sleepy lagoons. Independent Venice drew



St. Mark's, Venice

her riches from the Near and Far East, brought across the Eastern Mediterranean by her own ships. St. Mark's Cathedral gazes at the Adriatic with a proud and haughty beauty that befits the "Bride of the Sea," bedecked with all the jewels and precious metals of a fabulously wealthy oligarchy.

There is no Cathedral like St. Mark's anywhere else on the Italian peninsula. Its domes and minarets were inspired by the Mosques of Alexandria. Pietro Orsiolo began work on the Shrine to the Apostle Mark in the tenth century, when there were still treasures to be wrested from the ruins of the Graeco-Roman empire. From Corinth came the gilded bronze horses of Lysippus

to rear themselves atop the gallery that adorns the façade. Gold-incrusted mosaics of Byzantium cover the walls; marble columns, resting on gold bases, support ornaments of gilded crystal studded with fiery gems; marble panels from the harem-floors of Oriental emperors vie for one's interest with mosaic illustrations of the Bible stories. Yet the display of unbridled extravagance never becomes vulgar—even Ruskin defended St. Mark's against that insinuation:

"Not in the wantonness of wealth, not in vain ministry to the desire of the eyes or the pride of life, were those marbles hewn into transparent strength, and those arches arrayed in the colors of the iris. There is a message written in the dyes of them, that once was written in blood; and a sound in the echoes of their vaults, that one day shall fill the vault of Heaven—'He shall return, to do judgment and justice'."

New Apse Windows

(Continued from page 9)

Color, the most important element in stained glass, has to be considered in conjunction with the scale of the design. Thumbnail sketches were studied by the artists and their fellow craftsmen, all deeply interested in attaining the goal. Co-operation was full and complete and criticisms were exchanged frankly and honestly. When the scale and color plan were determined, detailed water color designs were made for all three windows. Both studios worked on the finished designs which were submitted to the Cathedral authorities and approved by the donor and the Cathedral Building Committee.

Now actual fabrication of the windows began. In order to test the work in the Cathedral before too much had been done, it was agreed that each studio would complete one side lancet—the St. John lancet of the Crucifixion Window, the St. Michael lancet of the Resurrection Window—to be compared in the Boston studios and then shipped to the Cathedral and temporarily installed for study.

After full-sized cartoons were made, the color plan was studied further in each studio before the actual glass was selected. The colored glass used was manufactured in England, France and Belgium though a large proportion of American glass was included. No longer do American artists and craftsmen need to rely entirely upon foreign importations, for stained or colored glass of the finest quality is today being made in Milton, West Virginia. Upon completion of the lancets,

they were set up in the studios for comparison. Some details were modified, color areas altered, and the panels were then shipped to the Cathedral and installed for testing.

There the artists and Building Committee studied them and discussed possible improvements. Certain changes were agreed upon and the lancets were sent back to the studios. Finally, when it was concluded that the panels were satisfactory in every detail, the work of completing the Crucifixion and Resurrection windows was begun, with the two tested panels serving as guides.

Drawing the cartoons, cutting patterns and glass, tracing, painting, firing and glazing kept over twenty craftsmen busy for months. At last both windows were ready to be set up in the two studio galleries where for weeks and months they were studied by the artists, resulting in other alterations.

Bishop Powell and the donor came to Boston to see the windows, and both expressed admiration for the work that had been accomplished. Their enthusiasm gave an added incentive to the artists and craftsmen.

Work was now started on the central window. Each studio worked on designs, cartoons, glass painting and all other processes. It was realized that the Christ in Majesty Window should be the most glorious of all.

The main problem was to arrange the design and color values to give all possible emphasis to the heroic and commanding figure of Christ in Majesty in the central lancet. As the work progressed, the Crucifixion and Resurrection Windows were compared to make sure that all would harmonize. When both studios were satisfied that nothing had been left undone to make the Apse windows worthy of their position of honor, they were installed.

The unveiling took place almost two years after the awarding of the commission. The donor's recent comment was a gratifying tribute: "I have seen them under varying conditions, and to me they are majestic, and the outstanding point is that all elements of the design lead up to the Christus."

The windows relate the culminating events in the life of Christ—the Crucifixion, the Resurrection and Christ in Majesty.

The Christ in Majesty Window

The three Apse windows are alike in their architectural design, each one is composed of three main lancets with tracery openings above. The central window is the most prominent and important of the group, with the two side windows serving as a frame to emphasize and enhance its beauty and effectiveness. The outstanding figure of

Christ in the central lancet, larger than any other figure and more than twice life size, is majestic and commanding in pose. Robed in a luminous sapphire blue mantle with a gold undergarment His right hand is raised in benediction. He holds the orb in His left hand, symbol of divine authority and on His head is the crown of the King of Glory. The whole figure, silhouetted against a glowing ruby background, is enclosed by a decorative



The Resurrection

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cloud form or vesica. In the two side panels kneeling angels and seraphim adore the Christ. In the tracery openings decorative color areas complete the composition with two features only, the A and the O, the Alpha and Omega, signifying that the beginning and the end of all things is in God.

The Crucifixion Window

The figure of Christ is suspended on the cross with arms extending across the mullions into the two side openings. In the left lancet is Mary, mother of Christ, and in the right is the figure of St. John the Beloved Disciple. The head of Christ is erect, as He is shown triumphant over suffering. Above Him two diminutive angels hold a crown. At the top of the left and right lancets above the horizontal arm of the cross are half length figures personifying the Sun and Moon. With bowed heads they mourn the sacrifice of the Deity.

The Resurrection Window

Christ in the central lancet stands erect and triumphant holding the blood red banner, His figure framed by a glory of conventionalized clouds. At his left St. Michael, Captain of the Host of Heaven, tramples the dragon. St. Gabriel, Herald of the Last Resurrection, holds the trumpet. Both archangels are resplendent with golden wings. Above the archangels are two small angels kneeling in adoration.

Color

The entire group of windows is a problem in color composition. The color glows with a jewelled radiance, creating varying lights of sunshine and shade on brilliant or grey days. A rhythmic pattern of line and form gives grace and unity to the whole. These Apse windows may be likened to a hymn of exaltation played upon the instrument of color. The Reverend J. Edgar Poch, appropriately said, when dedicating windows at Newton, Massachusetts, in 1926:

"Great makers have aimed to make their windows glowing mazes of jewelled lights which become lovelier with the years, age adding the mellowing touch which the finger of man cannot produce. The test of a good window is that it grows more beloved with acquaintance, and stands the test of the varying lights of the seasons and the years, sometimes showing itself most mysterious and wonderful when night is falling.

"May the light of the years shine through it upon those yet unborn whose hearts have found the secret of its beauty, that God is Love."

Australian Cathedrals

(Continued from page 12)

1903 shows signs of the influence of French Gothic of the same century. The architect for the whole of the structure was Edward John Woods (1840-1915), Fellow of the Royal Institute of British Architects.

The building is cruciform with two Transepts, the smaller of which is crowned by a Lantern Tower, 126 feet high. The larger Transept is of very slight projection, being designed for compact grouping of the congregation. Its extreme breadth is 72 feet.

The Nave is 30 feet wide and is of five bays and the internal width including the aisles is 58 feet. The height to the apex of the closed timber roof is 62 feet.

The towers of the main front are 170 feet high. Above the entrance narthex is a gallery seating 160 persons.

The original "East End" terminated in a rectangular form but in 1903 the apsidal "Lady Chapel" used for morning communion was added and a Reredos 40 feet high erected to enclose the Sanctuary. This Reredos is richly carved in English oak with figure sculpture heightened by colors and was executed by the Guild of St. Swithin (England).

The total length of the Cathedral including the Lady Chapel is 232 feet.

The exterior is finished in sandstone rubble of a warm brown tint with dressings of cut stone of a lighter shade.

The interior woodwork of Choir stalls and panelling is in European oak. The seating accommodation is normally 1,200 but, as there are no fixed stalls, up to 1,500 persons can be assembled for ceremonial occasions.

The organ by Hill, Norman and Beard of London has 40 stops and 4 manuals.

THE BISHOP OF ADELAIDE

The present Bishop of Adelaide, the Right Reverend Bryan Percival Robin, was born in 1887 and educated at Rossall School, Liverpool University and Leeds Clergy

School. After a curacy in Yorkshire he served for six years in the Bush Brotherhood of St. Barnabas in the Diocese of North Queensland. He was subsequently Canon and Sub-Dean of St. James' Cathedral, Townsville, and Warden of St. John's College, Brisbane, and Canon of Brisbane Cathedral. In 1930 he took



up parish work in England and was for some years a Rural Dean and Canon of Chester Cathedral.

He was elected Bishop of Adelaide in May, 1941, consecrated at Westminster Abbey on the Feast of St. James and enthroned in Adelaide Cathedral on December 2nd of the same year.

Prayer for the Building of Washington Cathedral

O LORD JESUS CHRIST, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.



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The Book Page

THE NEW ORDER IN THE CHURCH, by William Adams Brown. (New York City and Nashville: Abingdon-Cokesbury. \$1.50.)

The College of Preachers enjoyed the great privilege last winter of having Dr. William Adams Brown as a conference leader. His series of lectures (rewritten, to be sure) are now published as a book—*The New Order in the Church*. One of the lectures was given in Bethlehem Chapel and was attended by friends of Dr. Brown from all of Washington. The Cathedral, therefore, can boast a special interest in this volume. Dr. Brown is, as most Cathedral friends know, Honorary Canon of the Cathedral, a beloved member of our Cathedral Council, and active on several of our Committees, particularly that on the College of Preachers. He is, at the same time, the leading representative in America of the ecumenical movement, Chairman of the American Committee of the World Council of Churches.

The wisdom of many years of service in the cause of Church unity has gone into this book. Its main argument is utterly simple, but startling in its implications. The Church, so Dr. Brown reminds us, is asserting its responsibility to make its own contribution to postwar reconstruction. This is well.

A parallel, or preliminary responsibility, however, may be lost sight of. "No contribution," so Dr. Brown suggests, "which the Church may make to the political and economic reconstruction recognized on all hands as imperative will be comparable to a demonstration that the administrative and economic changes which its leaders recommend to others are practicable in the Church."

The book is an explication of this thesis. It is a clarion call to a "new order" in the Church of Christ herself. The world's needs are crying aloud for the helps which only the Church can give. An analysis of such needs occupies the first half of the book. The second half shows how "a rightly ordered Church can help to meet these needs." The ecumenical movement is seen to be an instrument in the hand of God which has today an incomparable opportunity.

The volume is not large and is not technical. It can be recommended to any layman. It is filled with concrete insights and vivid references to current history.

T. O. W.

CHRISTIAN BASES OF WORLD ORDER. (New York City and Nashville: Abingdon-Cokesbury. \$2.00.)

This book comprises the Merrick Lectures delivered at the Conference on Christian Bases of World Order held at Ohio Wesleyan University in March, 1943. They are designed to state the moral and spiritual problems that are fundamental in the building of a new world order.

Twelve speakers, among them Vice-President Henry A. Wallace, Bishop Francis J. McConnell, President Willis J. King of Gammon Theological Seminary and erstwhile German refugee Dr. Reinhold Schairer, contributed splendid lectures on the general topic "Christian Bases of World Order."

Dealing with such subjects as "Practical Religion in the World of Tomorrow," "The Christian Conception of Man," "The Spiritual Basis of Democracy," "Politics and Human Welfare" and others of related context, these lectures give a clear picture of much of the thinking of Christians about these vital problems. Those who are interested in what the Christian churches are thinking now of the world of tomorrow cannot leave these lectures out of their consideration. It is expected that the findings of the conferences that dealt with the problems stated in these lectures will be published at a later date.

W. C. D.

PIONEER TO THE PAST. The story of James Henry Breasted, Archaeologist, told by his son, Charles Breasted. (New York: Charles Scribner's Sons. 413 pp, 2 appendices and index. \$3.50.)

The title is striking and very accurate, for James Henry Breasted was a trail-blazer in his field. He occupied the first Chair of Egyptology in America at the newly-founded Chicago University and was the founder and inspiration of the Oriental Institute. He is perhaps best known as the author of "Ancient Times," a text-book used almost universally in recent decades.

The story of his arduous training and severe struggles for the recognition of the importance of the study of ancient civilizations is admirably recounted by his son. Those who know anything of his work will not want to miss this book. Those who are interested in culture and the development of man's life and thought should read this account of the work of America's foremost student of the past.

For Dr. Breasted was, though a truly scientific scholar, not a dull one, but keenly concerned to preserve and make available the story of the neglected cultures of the ancient near east as a means of understanding human development and as providing clues to the present and future. He belongs definitely to the school of "evolutionary" historians, but his work and the work he sponsored and made possible is of great permanent value.

It took unconquerable determination on his own part and sacrifice on the part of his family to do what he did in one lifetime. He was the means of securing vast sums to preserve ancient records and carry on research and excavation. The appalling conditions and dangers under which much of it was done is a gripping story. He held before himself the strictest ideals of accurate scholarship and yet learned to become a popular lecturer and a writer for school children.

The honors heaped upon him, the list of his own writings, and the publications of the Oriental Institute are given in appendices and are a fitting memorial to one of America's truly great men. He should be better known and his son, who shared his labors, here provides the means and does it with commendable modesty.

C. W. F. S.

Washington Cathedral Chronicles

Ancient Stones Received

Stones from the ruins of All Hallows Barking-side-by-the-Tower—an ancient Church of London—which withstood the great fire of 1666, but could not stand up to the Nazi bombs of 1940, were received recently by Washington Cathedral. The stones will be kept and placed in the building fabric or a wall when major additions are made in the future.

Last year when the Rev. Michael Coleman, Acting Vicar of All Hallows, was at Washington Cathedral to preach, the plan to send the stones was initiated.

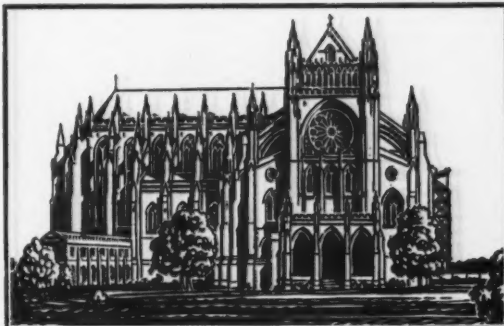
All Hallows Church became famous in literature when Samuel Pepys made the following entry in his diary on September 5, 1666: "About 2 in the morning my wife calls me up, and tells me of new cries of fire, it being come to Barking Church, which is at the bottom of our lane (Sethinge Lane) . . . it having only burned the dyall of Barking Church, and part of the porch and there quenched. I up to the top of Barking steeple, and there saw the saddest sight of desolation that I ever saw; everywhere great fires, oyle-cellars, and brimstone, and other things burning." William Penn was baptized there in 1644 and much later a memorial tablet was erected to him in the Church by American friends.

Parts of it were rebuilt in the 12th century after the Conquest, and additions were made in the 15th century after the War of the Roses. The pulpit was erected in 1638. More recently All Hallows was the Guild Church of Toc H.

New Editorial Staff

Readers of THE CATHEDRAL AGE will note the change in editorial staff on the masthead. Former Editor Alfred G. Stoughton is in the Army and Mrs. Sara Wright Kelley, Associate Editor, resigned in June. Mrs. Stuart A. Rice, new Associate Editor, has carried the responsibility of the Michaelmas number, working closely with the Editorial Board.

Mrs. Rice comes to us with considerable experience in the editorial field. She is a graduate of Birmingham-Southern College and has also attended the Graduate School of the University of Chicago. For some years she was Director of Publicity and Editor of the Alumni Magazine for her college. Her newspaper connections have been with the Birmingham Post (a Scripps-Howard publication) and with the Birmingham News-Age Herald. Her husband is an Assistant Director of the United States Budget Bureau. He and Mrs. Rice have been residents of nearby Virginia for nearly ten years. Their son attends Beauvoir.



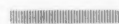
Washington Cathedral



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Justice Roberts Heads Nominating Committee

Justice Owen J. Roberts, of the United States Supreme Court, is chairman of a committee to consider and recommend to the Washington Diocese candidates for Bishop of Washington. Other lay members of the committee are: Henry P. Blair, Dr. H. M. Bowen, of Aquasco, Maryland; the Hon. William R. Castle, Joseph H. B. Evans, Col. W. Garland Fay, Leonardtown, Maryland; Richard H. Lansdale, Sandy Spring, Maryland; Mrs. William Partridge, Thomas E. Robertson, Charles F. Wilson, David E. Finley, Harrison Fiddesof, Major Wm. W. Naramore, and Mrs. Robert W. McClenahan.

The clerical members include: The Rev. Joseph E. Elliott, The Rev. Armand T. Eyler, The Rev. Reno S. Harp, The Rev. Edward B. Harris, The Rev. Robert F. Henry, Oxon Hill, Maryland; The Rev. Robert L. Jones, Beltsville, Maryland; The Rev. Robert W. Lewis, Mitchellville, Maryland; The Rev. A. A. McCallum, The Rev. H. H. D. Sterrett, The Rev. James Valliant, Indian Head, Maryland, The Rev. Peyton R. Williams, and The Rev. F. J. Bohanan.

The committee will not make its report to the local convention until after the meeting of the General Convention in Cleveland, October 2-10, as the relationship of the Bishop of Washington to Washington Cathedral, and to the general Church is to be considered at that time.

Symbolic Stone Dedicated

On July 2 a symbolic stone from Washington Cathedral was dedicated at St. Paul's Anglican Church in Toronto. The Rt. Rev. Noble C. Powell, Coadjutor Bishop of Maryland and former Dean of Washington Cathedral, spoke at the services, saying in part: "This stone marks our determination that the relationship between the United States and Canada shall be stronger and more directed for the welfare of mankind."

Students Send Contribution

Since 1933 students from the Lower Merion Senior High School in Ardmore, Pennsylvania, have visited the Cathedral almost every year. After their visit they would send a contribution for at least one stone. This year, because of travel curtailment, they were unable to come to Washington, but they sent a contribution as usual through their teacher, Miss Dittmar. It will be a pleasure to welcome these students again when the war is over.

Evening Tours Prove Successful

For the second summer, Washington Cathedral was open one night each week during July and August for war workers and service men and women who could not otherwise visit the Cathedral. These evenings were enjoyed by hundreds of persons. In addition to tours of the building directed by Pilgrim Volunteer Aides, brief recitals were played on the Great Organ.

CORRECTION

Referring to the article listing the incorporators of Washington Cathedral printed in the Summer issue of THE CATHEDRAL AGE, Miss E. Bertha Chinn says that credit for completing the Washington Monument should be given to General Thomas L. Casey and not to General John M. Wilson.

Notes From Cathedrals at Home and Abroad

The departure of the Very Reverend Dr. Thomas H. Wright, Dean of Grace Cathedral, San Francisco, to become Rector of St. Mark's Church, San Antonio, is greatly regretted by West Coast Churchmen.

Dean Wright had tripled the congregation of Grace Cathedral during his tenure of office.

Furthermore, he has increased considerably the war services of the Cathedral. Its General Noble Center serves more than 20,000 servicemen.

A great Disaster Station was set up by the American Red Cross in the Cathedral crypt.

The Cathedral's place in the western region has been emphasized by Dean Wright's leadership of the School of the Prophets for the advanced training of clergy in the western states.

An item of special interest to readers of THE CATHEDRAL AGE is that Dean Wright succeeds Bishop-elect Everett H. Jones of West Texas who, at one time, was Canon Chancellor of Washington Cathedral. St. Mark's Church is one of the most important Episcopal parishes in the country.

+

There is talk of making St. Paul's Cathedral in London the Monument to the Battle of Britain, with colonnades like those of Bernini in Rome to shut off traffic.

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There also has been a suggestion of laying out gardens in the bomb cleared spaces near the Cathedral, in order to preserve the unrestricted views of Wren's masterpiece, available since the blitz.

+

Norwich Cathedral in England has a new organ to replace the one destroyed by fire several years ago.

The case has not been made as yet, but will be completed after the war.

Musicians who have played on the new organ say it has an unusually fine tone.

+

The Church of St. Francis in Coventry, destroyed in November 1940 at the same time Coventry Cathedral was almost completely destroyed by the Germans, is to be rebuilt.

The foundation stone, a block of masonry from the ruins of Coventry Cathedral, was laid recently by the Very Reverend R. T. Howard, Provost of the Cathedral.

+

The Very Reverend A. K. Warren has a busy life these days as Dean of Christchurch Cathedral, New Zealand. He has to fly about his Diocese in an airship and do missionary service in Guadalcanal and other fighting islands as well.

Dean Warren tells a story of an American flier whose

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The Cathedral Age



Children's Chapel

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plane crashed on a hill in one of the islands where he was rescued by natives. They saved his life by carrying him off to a relief station on another island, devotedly tending his wounds all the way.

The American discovered that his native rescuers were all Anglican Churchmen, his first encounter with the Church of England missionary work.

+ + +

In a service at St. Andrew's Cathedral, Aberdeen, Scotland, the Rt. Reverend Frederick Llewellyn Deane retired recently after a quarter of a century service to the Church.

This Cathedral is one that many Americans helped to beautify and restore as a Seabury Memorial. As he laid his pastoral staff and episcopal ring on the Cathedral Altar, he said in part:

"It will not be a difficult task to find an abler and better Bishop, but I wish to make this one boast that no Bishop who follows me will love this city and country more."

+ + +

Canon Edward N. West, the Cathedral of St. John the Divine, New York City, was the preacher for the National Day of Mourning of the Serbian Orthodox Church in their Pro-Cathedral of St. Sava in New York City.

This Pro-Cathedral is familiar to New York Church people as Trinity Chapel, Trinity Parish. It was acquired by the Serbian Church last winter.

+ + +

Washingtonians who remember him in his youth, when his father, the late Bishop of New Mexico, was Rector of St. John's Church in Georgetown, will regret the news of the death of the Reverend Frederick B. Howden, Jr., in the Philippines. Chaplain Howden went to the far east with his contingent, the New Mexico 200th Coast Artillery.

+ + +

Archdeacon W. H. Stewart was consecrated recently in St. Paul's Cathedral, London, to be Bishop of Jerusalem. He served in Palestine, Syria and Transjordan for a number of years.



Michaelmas, 1943

THE CATHEDRAL AGE PICTURES

The sources from which the pictures in this issue have been secured are listed herewith:

Page	
4	Palermo Cathedral—Acme.
7	Florence Cathedral—Acme.
8, 9, 39	Apse Windows—Mr. Burnham and Mr. Reynolds.
10	Sydney's Cathedral—Australian News and Information Bureau.
11	Archbishop Mowl—Mr. Gair.
12	Adelaide Cathedral—Mr. Gair.
17	St. Andrew's and "Mr. Freeman"—The Rev. Mr. Gibson.
20	Inter-Faith Meeting—The Washington Diocese Magazine.
32	Seal—The Washington Diocese Magazine. Facsimile of Signature—The Rev. Mr. Gibson.
33	War Shrine, Christ Church—The Messenger, Diocese of Southern Ohio.
37	Milan Cathedral—Acme.
38	St. Mark's, Venice—Acme.
41	Bishop of Adelaide—Mr. Gair.



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